

MAORI PLACE-NAMES OF CANTERBURY

Including One Thousand hitherto
unpublished names collected from
Maori sources.

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*To a Friend of the Maori Race—
My Friend, Wm. A. Taylor.*

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MAORI PLACE-NAMES OF CANTERBURY

CHAPTER I.

INTRODUCTORY REMARKS.

A visitor to New Zealand, or a resident in another land studying our maps, would, if of an observant mind, note the preponderance of Maori names in the North Island and of European nomenclature in the South Island.

As an instance of this disproportion, we can quote the North Island Trunk Line from Wellington to Auckland, a distance of 426 miles, in which are 131 railway stations, of which 33 bear European, and 98 Maori, names, while in the South Island the distance from Waipara to the Bluff is 428 miles, served by 158 stations and sidings, only 49 of which bear Maori names, the remaining 109 having names brought in by the white settlers.

It is true that the South Island is considerably larger than the North Island, and that it had only a small Maori population, but it is equally true that these few inhabitants had traversed practically the whole area, and had bestowed numerous place-names which could all have been recorded if the white officials and surveyors had been sufficiently interested. Many, indeed, have been rescued from oblivion, and in this matter Canterbury is somewhat more fortunate than Otago. The reasons for this are probably threefold, viz.,

1. Canterbury had more Maoris than Otago.
2. The land lies all the one way, is more easily traversed, and is not so broken, rugged, and detached as Otago.
3. Canterbury had not so many whaling stations as Otago.

With reference to the third reason, it has to be remembered that in Otago, whaling stations were all round the coast, notably at Riverton, Bluff, Waikawa, Tautuku, Taieri Mouth, Otago Peninsula, Waikouaiti, and Moeraki. These drew the Maoris as magnets draw steel, so much so that there were no natives living inland when the white settlers spread through the country, with the exception of a small settlement at Tukurau, near Maitua. This exception explains why we have more Maori place-names preserved up the Maitua than along any other river in the province.

In Canterbury, on the other hand, there were whaling stations only at Timaru and Banks Peninsula, and the Maoris were not all drawn to the coast, but continued to dwell at places a little inland, places such as Waimate, Arowhenua (Temuka), and Tuahiwi (Kaia-poi). This led to less contact with Europeans, prior to the taking-up of farms, and to a closer contact with the interior, the place-names of which, consequently, were in common use to a later date than in the case of Otago.

There are said to be exceptions to every rule, and the one to the rule just enunciated is that the Maori river-names of Otago were perpetuated rather better than those of its northern neighbour. Whereas Otago has only one sizeable river along its seaboard that has not in common use a Maori name, and that is its biggest river, the one named Molyneux by Captain Cook, Canterbury has five—the Ashley, Selwyn, Ashburton, Hinds, and Hook. Of course, Otago has its far inland rivers with English names such as Eglinton, Rees, Dart, Arrow, Shotover, and Teviot, but so has Canterbury its Hopkins, Dobson, Jollie, Cass, Tasman, and Godley Rivers, all well inland.

At the latter end of the 'sixties, and during the 'seventies, the older Maoris, brought up under the old traditions, wished to preserve some of the ancient lore which threatened to be swept away before the inrush of Pakeha ideas. They would get the younger Maoris, who could write, to pen some of the material they recited. This included accounts of battles, lists of canoes and ancestors, folk lore, and place names.

At a meeting of Maoris held at Waikouaiti on February 28, 1880, after passing a resolution favouring the Bible-in-Schools Movement, it was decided to ask three or four well-informed old men to supply lists of the places where the ancient Maori got his food in his itinerant journeys. One list was for Eastern Otago, three for South Canterbury, and another for North Canterbury, and four of these lists will be presented and considered later in this work.

The general Pakeha idea is that most Maori place-names describe the country to which they are applied, but this is very far from being the case. The majority of place-names perpetuate the names of people who once lived and moved among these scenes, but who mouldered to dust, some 1000 years since, and some only three or four generations ago, and who all are now classed under the comprehensive term of ancestors.

Some of these ancestors performed deeds worthy of commemoration; others would probably be forgotten if their names did not cling to hills, streams, and natural features. To a people who had no written script it was certainly an aid to memory to have the names of ancestors preserved in the geography of "their own, their native land." The Maori certainly had an exceptional chance to be like the character in "As You Like It" who

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything,"

although the last clause would need some qualification in the bad old days of murder and revenge.

Quite a number of places were named after some event that had occurred to a person there, such as falling over a stone or into a creek, slipping on a hillside, being suddenly startled, or perhaps being killed there. The Maori had a keen sense of fun and humour, especially of the common type that enjoys mishaps (of others), and a few names are reminiscent of this trait. Other names recall tragedies.

On an exploratory trip it was common to name places after persons and events. Some were named after places in Hawaiki, the far-famed homeland, and others after personages on the historic canoes. Sometimes when a party was exploring virgin country,

the leaders would name prominent peaks and ridges after parts of their own bodies, and so bespeak ownership. This was also done in some cases when warriors occupied conquered territory and arbitrarily named places after themselves, so doing away with the use of the original names. A chief would say, "That is my head," as he pointed at a peak; another would say, "That is my thigh," pointing at a ridge, while yet another would exclaim, "Behold my spine," as he indicated a mountain range. It was neither polite nor politic to dispute this new ownership nor these new names. In many cases, fortunately, the old names were left unaltered.

Besides the personal and historical names, descriptive terms were given to certain places, and some of these recur very frequently throughout New Zealand, but we can cast no stone at the Maori over this repetition, for with all our surveys, timetables, newspapers, and written records we have repeated such a lot of English names in our short history in this land. Some names, Havelock, for instance, were bestowed on three places, and many, such as Palmerston, Greytown, Clyde, Mandeville, Brighton, Eden-dale, and others, twice.

A student who examined Maori nomenclature says he found the word Wai-nui repeated nearly 20 times, and the word Wai-roa about a dozen times, and that probably he had not encountered all the cases where these terms "Big Water" and "Long Water" were used. It must be remembered that many of these repetitions were bestowed by different tribes, and some were given by explorers who were unaware of what names were given by other explorers. There were no maps to con over, and all information had to be tabulated and carried in the head, so that frequent repeats are excusable. Not that a knowledge of the bestowal of the name by others would have deterred any Maori name-giver.

We have quite a number of cases where a party gave the same name to two successive creeks, or wider apart named two places in the same district with the same name, or gave identical names to a hill and a river. This last phase is quite common with white colonists, but was more rare among the Maoris. As a rule, with the latter in inhabited districts every spot had a separate individual name, and where there was duplication, one or other, or sometimes both names had tacked on at the end a qualifying adjective, such as "Big," "Little," "Long," or "Short." In the case of places with identical names being far apart, the one referred to could be indicated by adding that it was near such and such a prominent landmark. In the remote backblocks there were naturally many fewer names, and these had to cover more territory.

A dwarfish people called Manahune was met in Hawaiki (here considered to be the last of the half-dozen Hawaikis inhabited by the ancestors of the Maoris in their lengthy and long-drawn-out travels), and when the early Maoris came to the South Island about 850 A.D. they used the word as a place-name, and one of my informants remarked "There were three places named Manahune, and all were in the Mackenzie Country." The first was the Grampian Mountains, the second was a creek near The Whalesback, and the third was the Grampians Creek. By adding the information that it was a mountain the first Manahune was identified; the other two were located by mentioning a place close to each.

It was once the fashion in recording or listing Maori place-names to supply the meaning, or what the writer considered to be the meaning, but so many "queer translations" were receiving publicity that this habit largely fell into disuse among those best versed in the subject. One of the greatest authorities wrote: "Only the unwise attempt to translate a name lacking the evidence of tradition." The present writer once had a peculiar experience along this line of investigation. Many years ago he went to a famous tourist resort, and while there gathered a number of Maori place-names near it that were on none of the maps, nor in print. He wrote an article about this trip, and incorporated these names, giving what he considered their meanings. Two of these, with the traditions about the origin of their naming, were supplied by the old Maori, the others he constructed out of a dictionary. With the cheerful optimism of youth he sent this article to Wellington, where the editor handed it to a well-known Maori scholar, who passed all the meanings except one of the two given by the Maori. This, he considered, could not be right. Curiously enough, years later he used this particular place-name, giving it exactly the explanation given to me, and which he had once so positively rejected. Therefore, wise or unwise, the present writer will give, or attempt to give, the meanings of many of the names. Wherever possible, he consulted his Maori friends.

It will be found that some of the names have quite picturesque translations, even the ones named after persons, some of whom rejoiced in unusual and quaint names. These will be noticed in the letterpress later on, but in passing one could select such names as "The Falling of the White Heron," "The Wing of the Pigeon," "Trembling Jaw," "The Twisted Creek," "The Long-Standing Smoke," "The Girl Who Travels at Night," "Thundery Day," "Sick Headache," "Seized Roughly," and others.

Many South Island Maori place-names have been spelled wrongly, or given publicity in an erroneous form, and Canterbury has a number of these mistakes. Some are wrong only in one letter, such as Otaio for Otaia, and Pareora for Pureora, and Ohau for Ohou, and Tekapo for Takapo. All these mistakes are quite pardonable, for the South Island Maori was extremely prone to a very loose use of the vowels, i, o, and u being interchangeable and also e and a, but the above corrections are made owing to the local Maori insistence. The two groups of vowels already mentioned can also be interchanged, but such a practice is rarer than the other.

It must not be thought that the vowels were promiscuously used in any one locality. Such was not the case, and each locality kept to one pronunciation, and stoutly maintained the correctness of its own particular usage. Thus a famous canoe was known as Takitimu in the South Island and Takitumu in the North Island, and both maintain the accuracy of their form of the name. Both are correct. The famous South Island ancestor is called Rakaihaitu in some quarters, and Rakaihautu in others. Both are correct.

Every South Canterbury Maori who has given me information about place-names has maintained that Otaio is wrong and Otaia correct, and that Pareora should be Pureora. The former form of this last name is meaningless, but pure-ora was a very religious ceremony, and tradition says it was performed in this locality long ago. There is some faint evidence that distant Maoris called the

lake Ohau, but the South Canterbury natives aver it is Ohou. It was probably named after Hou, who was one of Rakaihaitu's band of explorers over a thousand years ago. At the same period Taka-po was named, and it means to roll up bundles at night. Some Maoris may have pronounced the first "a" as "e," or it may have been mistakenly written by a white man as Tekapo.

One of the most remarkable errors ever made in recording any Maori name was in putting down the name of a South Canterbury river as Tengawai. This even deceived Mr S. Percy Smith, and he wrote about the singularity of the singular article prefacing the plural article. Thus if Nga-wai means "The Waters," then Te-nga-wai would translate "The 'The Waters.'"

The correct form of the name is Te-ana-a-wai (the cave of water, or of a man named Wai). The two letters "a" in the centre are not pronounced separately, but as one long-drawn-out "a," thus Te-a-nä-wai. This long "na" puzzled the surveyor, and all he could make of it was to write the nasal "nga" of the North Island. While on the subject of this river a Maori told me that a creek flowing into it from the Takitu Range bore the composite and lengthy name of Takitu-te-ana-a-wai. This is, to the best of my knowledge and belief, our Exe Creek.

Another name which may be referred to here is Kaiapoi. Every old Maori I interviewed who mentioned this place maintained that the true, correct, and accurate form of the word was Kaiapoi, and that the form Kaiapohia was merely North Island "swank."

Canon Stack has a lot to answer for in perpetuating the word Kaiapohia by affixing it to his story of the Kaiapoi Pa, but he had a decided North Island bias which lessens the authenticity of some of the renderings he gives to South Island words and names. The same fault is prevalent in some South Island history written by North Island writers. It would be as correct for a Southlander to write up North Island Maori history, and put in the mouths of the actors words and sentences of the Murihiku dialect, as it is for these writers to pen descriptions of southern events and make the characters use northern words which would have been foreign and incomprehensible to them, and to call birds, fishes, trees, weapons, etc., by northern names unknown to them. Far too often have we witnessed the depressing spectacle of the North Island historians presuming to speak for the whole country in the matter of vocabulary.

A remarkable feature of the South Island dialect is that the natives pronounce Tumaru as Timaru, and if asked to spell Timaru they would write down Tumaru. This fact may largely influence the meaning of the name Timaru, which is dealt with in its place.

The name usually pronounced Mo-chew-ka-rara by the Pakeha should be Mo-too-kara-ra, which is easier said and sounds better. It means a clump of shrubbery with lizards in it.

Through the explorations of the celebrated Rakaihaitu and his son over 1000 years ago, we have had preserved to us a Maori name for the whole Canterbury plain, for the seacliffs north and south of Kaikoura, for the long line of coast from Banks Peninsula to Waitaki, and a general name for all the South Island lakes taken collectively, but these comprehensive names and the circumstances of their bestowal can be found described in the book "The Morioris

of the South Island," with much other detail collected by the present author.

Some Maori place-names in Canterbury, as elsewhere, were made up and given by Europeans. A good example of this is the case of Waituna (eel stream), which was bestowed by an early manager of Studholme's run in calm ignorance or disdain of the two names which already existed, viz., Parihaka of the Maori, and Deep Creek of the bullock-waggoners. To cap all, the last-bestowed name was accepted by the surveyors, and is now irrevocably fixed to a large district.

Two names were wanted near the Waitaki River, and although numerous genuine names were available, a search of the dictionary gave "Ta—to throw out a fishing line," and "Wai—water," so one place was called Tawai, and the other Ikawai, from "Ika—fish" and "Wai—water."

Nuku-roa is a modern name; as the Maoris could not supply an ancient name for the spot someone supplied the name of an ancestor. In mythology Nuku-roa means a "long space," but the local Maoris say that "Nuku" means "to push a thing away from you."

It will be noticed that Banks Peninsula is not specially included in this book. This is not so much because other collectors have dealt with that part of the province as the fact that my informants mostly omitted it. If they had given Peninsula names new to print such would have been incorporated in this volume. In this work no attempt is made to give all the Maori place-names of Canterbury, but simply to record those which were given to me by Maoris or that came under my personal notice.

CHAPTER II.

THE WAIMATE DISTRICT.

Although from the standpoint of the Northerner the Waimate district is probably the least-known part of the province, it is fitting that we start with it because the author is best acquainted with it.

Many years ago he acquired the Maori names of the mountains within sight of the main railway line, and on his first trip by rail to his future home at Waimate, a passenger asked him what were the names of the hills behind that town, the answer being as follows:—

"I am sorry, I know none of the European names, but the Maori names are Urutane, Tari-a-te-karara, and that long range is Tari-a-te-kaumira."

The interlocutor drew back with surprise and incredulity written on his face, and, evidently regarding the answerer as being mentally unbalanced, he had no further conversation with him.

The site where Waimate town is built was for centuries a seasonal camp of the Maoris; that is to say, it was not permanently occupied, but only for certain months in the years. Very often whares or huts were built at these camps, and were occupied when the periodic visits were made, being left vacant the remainder of

the year. If more visitors came than the huts could accommodate it was easy for the adaptable Maori to run up shelters known as pahuri. Waimate camp was at the end of the bush, and the seasonal visits were to snare kaka (parrots), tuis, and pigeons. These were taken in prodigious numbers, and were rendered down and preserved in their own fat. A party was camping there when Studholme Bros. took up the Waimate run, and, later, when the sawmills started, some of the Maoris permanently settled there. Their kaik, or village, was over the Waimate Creek from the town, in the vicinity of Point Bush. Later they must have reverted to their roaming proclivities, for in their absence a party of Brogdenites (railway construction gangs) broke into the Maoris' huts and used them for their own. When they heard the Maoris were returning they left hurriedly, leaving behind a tale of damage and theft.

The creek which flows past the town and which gives its name to a big county was originally Wai-mate-mate, but this was shortened to Waimate. It does not mean "stagnant water," as often stated, but rather an intermittent flow. It was bestowed because the creek has a habit of drying up in dry periods, then coming to life again after rain, and then dying away again. A spot up High Street, Waimate, bore the name Hutika (pulled up out of the ground).

The Maoris apparently had no particular name for the site of their camp at Waimate, but used the general designation Te Kaherehere (the bush). One who was a resident of the kaik at Koro-tua-heka (south side of Waitaki Mouth) between 1879 and 1886 tells me that the residents there got loads of wood from Waimate, and that to say one was going to Kaherehere always meant Waimate. The little Maori village at Waimate had a church and a niu, or assembly room, further up than what is now known as the site of Huruhuru's tomb, and the spot which housed these two buildings was called after a chief of the old fighting days of 300 years ago, Tu-te-kawa.

There were three small burial grounds where the different families could bury their dead. One of these was just outside Point Bush, on a rise, and it had a fence around it. The general name for Point Bush was the name of an ancestor, Titipa, and the cemetery there was called Te Rae-a-Titipa (the forehead of Titipa). Crossing the road the next cemetery was near where the tombstone of Huruhuru now stands, and the third one was near the creek. It is said that one of these cemeteries was known as Te Kapu-a-Urihia, but which one is uncertain; it was probably not the one with Huruhuru's gravestone, as that was a private family one. Henare te Maire, speaking to me in 1923, said, "I know of no name for Huruhuru's burial plot. There were three Maori cemeteries at Waimatemate. One was where the old Wesleyan Church for the Maoris stood, and it was thought to be built on Maori ground, but proved to be on Studholme's big run, and Mr Studholme kindly gave the site to us. It now belongs to Mr Inkster, and he refused to re-sell to the Maoris. I do not know if that piece of ground had a special Maori name—if it had, I never heard it. Very few Maori names were used, and the name Tu-te-kawa covered Point Bush and the settlement generally. I never heard any special names for the creeks that run into the Waimate Creek, nor for

the Maori Reserve or for Kelcy Bush. You must remember that Waimate was only a birding camp. There were no permanent whare (houses) there before the Europeans came, only pahuri or temporary shelters, so the names were not so firmly fixed as they would have been with a constant home."

Down in Scuthland a Maori said to the writer: "There was a bit of a civil war on in South Canterbury long ago, and a valuable greenstone mere named Paiwhenua was buried at Waimate. It has a slight crack on it where the edge hit the head of a man whom it killed." So we hear news from afar; the writer had no further information on this subject for a long time, but recently heard that this famous patu-pounemu was buried at Morven.

On the side of the hill behind Waimate are two residences with the made-up names of Te Kite-roa (the long view) and Hiwi-roa (long ridge), but from their vicinity flows a creek through Point Bush, and this rivulet had the old and genuine name of Wai-pouri (dark water). A spot behind Waimate was called Totara in the 'sixties and 'seventies, a very common name in Canterbury Maori circles. A resident of South Canterbury centuries ago was named Mounu (a moulting bird) and several places are named after him. One such is the creek that runs from the Maori Reserve and through Centrewood, and the Maoris when cutting timber in the vicinity would get their drinking water in Mounu. Another ancestor whose name adorns several localities was Te Karara (the lizard), and the hill behind Waimate bears the name Tari-a-Te-Karara (the long ridge of Te Karara). His descendants had special rights in the locality, and it was a protected hill for them to secure their pigeon, kakas, and woodhens. No Maori would dream of trespassing on this preserve without permission. Through the Waimate Gorge at Arno the hills to the right are Te Aruhe (the fernroot).

The writer tried unsuccessfully for years to get the Maori name of Kelcy Bush, but the following tradition shows the final result:—A chief named Te Maiheraki paid a visit to Waimatemate, and while at the birding camp the stream dried up, a happening which caused him intense annoyance and disgust. He upbraided the people for making even a temporary camp in such a place. He wanted a stream that was ki (full) and rere (running), and not one that was toto (oozing through gravel) or dead-and-alive like this Waimatemate, which ran sometimes and dried up sometimes! He was going up the valley to see if he could not find permanent water, as he was tired of drought conditions. True to his word, the old man toiled up through the bush to Kelcy Bush, where he lived for some weeks or months, so my informant considered the Kelcy Gorge was Te Wai-ki-a-Te-Maiheraki, the place where he found constant water, and that his Wairere (waterfall) was now known to us as Sanders Fall.

Since hearing this interesting tradition, the writer has ascertained that on an old map in Christchurch a stream named Waitama-heraki (also spelled Waitamaherika) traverses sections 2980 and 2981, and enters the Waimate Creek. This seems to be the creek beside the Waimate Reservoir.

Another Maori said to me that Te Wai-a-Tamaheraki is a small creek that runs into the Waihao from the south side above McCul-

loch's Bridge. Although small, it is full of koura (crayfish). Of course, there is a possibility that Te Mai-heraki and Tama-heraki were different individuals, but it is unlikely. It is much more likely that he gave his name to both localities.

On hearing this additional evidence, my original informant still maintained that Kelcy Gorge was where the old chief found constantly running water. Above the Gorge the Waimate splits into two branches, both coming from The Hunters Hills, whose Maori name is Te Tari-a-Te-Kaumira (the long range of Te Kaumira), the Mt. Studholme portion being Te Tapua-a-Urihia. Tapua, I think, is a contraction of tapuae, a footstep or footprint. The saddle in between the Waimate Hill and The Hunters Hills was known to the Maori as O-roko-te-whatu, and my informant gave this name the picturesque meaning of "the place of the listening rocks," and said it was so called because of the echoes. At the same time it may be added that an ancestor named Roġo-te-whatu lived 22 generations (or about 550 years) ago, but he may have been named after the place instead of the place being named after him. There are a few instances of chiefs having been named after the places of their nativity.

The Waimate Gorge was known as Hurihia-kapua, or, as the Southern Maori frequently deletes or adds on the aspirate, as Urihia-kapua, the meaning being "the cloud turned round." The tradition is that the name originated through early parties through the gorge noting the changed positions of the clouds as they were observed from each successive corner in the winding ravine. The first party through would probably be about 1000 years ago, but the name may have been bestowed at a much later date. There was a chief named Urihia-Kapua and another Urihia, but as far as is known neither is associated with the name giving. The entrance to the Gorge, Mount John, was known as Ta-ta-whe, after an ancestor of 600 years ago.

The creek from the gorge runs into the Waimate, and its Maori name was Wai-kokopara (stream of the mountain trout). To the south of it lies Urutane Hill, which is usually spelt Uretane, and sometimes Uritane and Uratane. The correct name is Urutane, and means "gathered by men," and there is an interesting story about it. The Maori maidens used to collect te-ware-o-te-taramea (the gum of the speargrass) to make into kakara (scent), the usual time of collection being soon after sunrise. A favourite place to get this gum was from the fine speargrass that grew on the side of this hill. The gum is like resin, and if it did not gather fast enough the custom was to burn tussock or dry vegetation, when the heat would cause it to gather in little balls. This burning was done in the evening, and the resultant gum was gathered next morning. The damsels observed all the time-honoured customs, and retired to rest in the prescribed position that would ensure a good collection, but next morning they visited plant after plant without result. Great was their consternation, and their questioning. They must have done something wrong, so in much excitement they hurried back to camp to inform the elders. These soon elicited the true state of affairs. The Maori dearly loves a joke, and the young fellows had played one on the girls. They had risen early, visited all the plants, collected the fragrant aromatic gum, and stolen quietly back to camp and to bed. In appreciation of the

joke the hill was re-named Uru-tane (gathered by men). One of my informants considered the old name was Tane-auroa, and that this name still applied to the end next the gorge. Tane Auroa lived 35 generations ago.

From Waimate town the Waimate Creek pursues its course, oft-times a dry course, towards the sea, into which, however, it does not directly fall. According to the Maori, it runs into, and loses its identity in, the creek they call Kakau-a-Takaahi, and soon after the latter runs into the channel that winds its way from Lake Wainono to the Waihao Estuary. My informant said, "The word kakau might mean the heart or spine, and it has many other meanings. Taka-ahi was a man, and his name means 'to fall into the fire.' There used to be a kaik there, and old Kaupatiti lived there. In recent times Mr Kippenberger had the farm at that place. Te Houi (the lacebark tree) is a lagoon at the trees near the beach at what is now called Claridge's." The so-called "Dead Arm" is here, and one of my informants insisted its name is Takiri-tawai, not Takeretawai.

Strange to say, Lake Wainono was never made a Maori food reserve, but Puhaka-a-ti (root of the cabbage tree), a swamp north of the lake, was made a fishing reserve. In recent generations the local name for a root is "puheke," not "puhaka," and the name is usually pronounced "Buakati." O-tu-rehua, a shallow lagoon west of the lake was also made a reserve. The former is sometimes known as the Hook swamp, and lies near the sea-coast, while the latter is on the late Mr Peter Hunter's farm. It is named after an ancestor known as Tu-rehua, a name of mythological import. Lake Wainono was a place of great importance in olden Maoridom, not only for eels and fish, but for aquatic birds. The men would erect fences out into the lake, making enclosures into which the moulting ducks were driven and slaughtered. The moulting birds could not fly, so were easy victims. This performance was sometimes known as heke-mounu, but more correctly as aru-mounu, which could be translated "duck drive." A moulting bird is called mounu, and at this season great numbers of paradise and grey ducks and teal were taken. The meaning of the word Wai-nono has caused considerable conjecture, and has usually been dismissed as having been given so long ago that the meaning has been lost. This might well be so, for words alter during the centuries and sometimes become obsolete. The only meaning for Nono given in the dictionary is "the intestines," and one reason advanced for the name was that the water of the lake had a queer smell. Henare te Maire, however, told me that nono was an old word for "to ooze," and that this name was applied because there were a number of springs in this shallow sheet of water, hence the designation, "Oozing Water."

A place to the east of the lake is Te Pou-a-te-wera (the post of Te Wera). He was a famous fighting chief, but the post was probably intended for fishing purposes. At the south end of the lake was Ka-pou-tu-a-te-rakihouia (the standing posts of Te Rakihouia) because that chief, son of the still more celebrated Te Rakaihautu, explored the Canterbury coast over 1000 years ago and marked his visual survey by inserting posts at places suitable for fishing operations.

To one who has never visited the locality it is hard to describe the various places, so the author will let one of his informants speak here: "Some Europeans got some Maori snares and set them for ducks, but the Maoris took the ducks [apparently as a joke], and when the pakeha came they were disappointed at getting no birds, so the name of that place since has been Te-Kaha-pakeha (the white man's snares). Near the mouth of Lake Wainono there is a point called Te-Rae-o-Kaimatarau, and there are plenty of wiwi (rushes) near it. The place called Kai-matarau is between Te-Kaha-a-pakeha and the beach, yet is alongside the lake. The name means 'to eat an eel-spear,' and it was a saying with our people that when a Matarau (an eel spear with several points) was broken it had not eaten the eel, but the eel had eaten it. Spears could be repaired and strengthened. A little lagoon near the Dead Arm was known as Hou-were, and the name means 'to twist.' Flax strands used to be twisted round the spears to strengthen them." Another said "Kaimatarau is a swamp on the beach between the Dead Arm and the lake."

A channel connects Lake Studholme (Wainono) with the long lagoon which runs north from "The Box" at Waihao Mouth, and this channel is known as Te Tau-awa, a name which implies a connecting loop of water. Some distance below where it leaves Wainono it is crossed by what is known as the Lake Bridge or Claridge's Bridge, and here it is joined by a small creek called O-hari, probably after an individual named Hari (gladness). One of my informants said "Ohari is a bit of a creek or a pond on Mr Vincent's farm. The Kotuku (white heron) creek where we used to kill ducks runs into the Ohari." A Maori wrote this last name as Kohare, and the writer was also told Kohere (both forms mean "mashed food"), but O-hari is the generally-used form of the name.

Over a mile below the lake a backwater stretches east from the channel, and this is known as the Dead Arm or Takiri-tawai (taking fish out of the water). Below this and where the channel touches the gravel sea-bank is Claridge's Ripple, well known to the Maori as Pou-tu-mokai. The Maoris consider this name originated through a pet bird ("Mokai") using a standing post as a perch. There was a small village here once, but later it diminished into a fishing camp, although Kau-patiti dwelt here after the white man came. It is a good place for whitebait and eels. Some of the hinaki (eel pots) in the patuna (eel weir) faced one way, and some the other way, to catch eels coming from either side. One informant thought Poutumokai was a small creek at the ripple, but another said it was the site of the nearby Waimate Acclimatisation Society's fishing hut and the name of the channel there. The hut and the ripple are not far apart.

A small creek on Mr Kippenberger's old farm was O-te-unu, named after someone called Te Unu (the drink). Te Rua-a-te-unu (the hollow of Te Unu) is the long extension northward of the Waihao River at its mouth and up to Te Tau-awa, a name applied to the channel connecting Lake Wainono with the Waihao River.

To return to the north-west of the town of Waimate, a steep place somewhere under Mt. Studholme was known as Te Pari (the cliff), while a place between the town and Kelcy Bush was Tuhau (Tu, to stand; hau, the wind). Below Urutane a cliff above Wain's was called Te Tahoro (the crumbling down).

The first time the collector heard the name Opiro the informant said the word "piro" meant putrid in the North Island, but here denoted a bad smell. Years later the information was to the effect that originally the name O-piro was applied to a pond on Mr Walter Hayman's farm, and that when the water was dead or stale it had an odour to match. The name seems to have been extended from a pond to the adjacent creek, and my informant proceeded, "At the head of the Opiro is a kind of a pool or spring known as Te Whitau-a-tauria. This means the dressed flax of Tauria. She lived long ago and her name is remembered as being that of a woman who was very skilful at taking flax from the bush, combing out the fibre and making it into garments of a soft, pliable nature. The spot called after her is not far from the Nukuroa Hall, and from the spring or swampy place flows the Sir Charles Creek."

Another informant said Te Whitau-a-tauria was Nichol's Creek at Hannaton, but as the names Nukuroa, Hannaton, and Studholme Junction all denote the same locality, this would leave it as before, and the combined testimony would outweigh the solitary informant who placed it where the Opiro runs into the Waihao channel. The lower portion of the course of the Opiro is through the farm now held by Mr W. Hayman's son. Quite close to where it runs into the channel is a short water course where the Maori used to get fat eels. Its name is Mara-kura according to one Maori and Marokura according to others. It is dammed by a bank through which runs a floodgate. A few chains north of this is a little water hollow running into Mr Kippenberger's old farm. Its name is Koki, which my informant said meant a backwater. Somewhere in this locality was a dwelling place called Te Kakau-a-tahe, and on Mr H. Hayman's farm is a lagoon known as O-te-kaha (the place of a man, 'Te Kaha, "The Strong"). Another place at "Hayman's" is Irakihi (skin blemishes).

It must be remembered that the surface of the country has been greatly changed by drainage and tillage and that sometimes two creeks have been merged into one and sometimes creeks, lagoons, and swamps have completely disappeared. Waimate County covers a fair area, so we can now consider some names "through the Gorge," as the local expression runs. One of my informants said, "Halfway between McCulloch's Bridge and the Waitaki is a muddy place called Te Rua-wai." Its full name happens to be O-te-rua-wai-takaia. Another remarked, "Te Rua-a-wai is at Waihao Downs, and we got wekas there. A place of the same name is on the Waitaki." It is recorded in the Waitaki chapter.

The collector has a note that down in the Elephant Hill district two of the creeks bear the names Te Rapu-a-pokahi (the searching of a person named Pokahi) and Te Awa-kai-tutoi (the stream where a tutoi was eaten—the collector presumes that tutoi is identical with titoi, a flaxy kind of dwarf, or mountain, species of the cabbage tree). The latter creek seems to me to be Elephant Hill Creek, whose latest tributary is shown on some survey maps as Waihuna (hidden water), and on others as Waitahuna (a shallow sandbank). The Maoris tell me that the latter name is correct, the former denoting an insignificant, grass-covered rivulet. Te Rapu-a-pokahi seems to be the main tributary to the Elephant Hill Creek from the south side.

The name of Elephant Hill has eluded me for years, and I have asked many who should have known the Maori name of what is the most prominent feature of a wide district, but without success. Recently I met an old lady who said she remembered it from a saying she heard in her youth. The saying ran *Te tae roa a matau ki Te Ahi-kaurehe* (we are a long time in arriving at Te Ahi-kaurehe). She heard this saying at Morven and asked where this queerly-named place was and was told it was Elephant Hill. It is a remarkable name in both languages. She was positive it was not the common place-name *Te Ahi-kauru*, a name applied where fires are lit to cook the edible parts of the cabbage tree. The *kaurehe*, you must know, is a fiercesome animal, and from the description is surmised to be a remembrance of the Komodo Dragon. *Te Ahi* means "the fire," and the name must be many centuries old, for the original *Te Ahi-kaurehe* must have been kindled to intimidate the monster.

CHAPTER III.

UP THE WAITAKI.

The Waitaki is the southern boundary of Canterbury, so we will start from its debouchure into the sea and follow up its north bank to its source in the lakes in the Mackenzie Country.

At the north side where it enters the ocean stands *O-te-heni*, named after *Te Heni*, said by some to be a leading man on the ill-fated *Arai-te-uru* canoe some 700 years ago. There was a woman named *Te Heni* who lived only a century or two ago, and some have attributed the origin of this place-name to her. The word "*Heni*" denotes a weapon, the usual form of the word being *hani*. The fishing camp is on the site of *O-te-heni*.

Further up we come to a little creek called *Puraki-a-toa* or *Puraki-atea* on my second list. The outside of a *hinaki* (eel pot) is the *puraki*, and this one belonged to a man named *Toa* (brave). The locality here was once a swamp, and there is still a marshy spring with a dribble of water. A little below the railway bridge there was another old-time swamp known as *Kopare-pakapaka*, which has the picturesque translation of "The Withered Headband."

At the north end of the bridge there is a little hollow under a terrace now crowned with introduced trees, and this hollow was called *Puna-kawa*. There was once a swamp in this hollow and sometimes, in floods, the *Waikakahi* Creek ran into it. In normal times the creek may have a definite beginning, but it has no definite ending, being lost in soakage. The words *Puna-kawa* mean "bitter spring," and seem appropriate here, but it is said it was named after a woman. Perhaps this may be one of those comparatively rare cases where the place was named first and the individual was later named after it.

Going up the river we come to a creek named *Te Kai-kaho* by some Maoris and *O-kai-kaho* by others. The latter form would infer it was named after a person. It is roughly about a mile above the bridge, and Mr McCulloch, of Glenavy, owns this place now. The next creek running into the Waitaki is the *Pai-whitau*

(good dressed flax fibre), and the next is the Ti-kou (cabbage tree stump). Then comes a pool named Te Rua-wai (the water hole), and opposite it the waters of the big river split to form an island known as Te Kohikohi (the collection). Kohikohi means to gather things together, and if it is not named after a man there should be a story, now forgotten, attached to its naming. An island further up the river is known as Torea (redbill) because these birds nest there. A creek also bears this name at or opposite Punamaru.

We are now at Tauhinu (a kind of shrub), a famous spot, "he-kaika-tahito" (an ancient village) which was the starting point of one of the ferries across the river, the one nearest the mouth. Then we come to five springs or boggy spots, viz.—Te Puna-a-Te-Manu (the spring of Te Manu, Anglice "The Bird"); Te Puna-a-Tope (the spring of Tope—this person's name means "to cut trees down"); Te Pu-a-Karipa (this probably means "The bundle, or heap, of Karipa"); Te Matu-toko (with the southern facility for changing the vowel "e" into "a" this name is often rendered Ta-matu-toko and sometimes Tama-tuko—its meaning is uncertain); Te Hakuai (this is the name of a night-bird with a harsh rolling cry). An island in the stream here was called Tutu-a-Te Wera. The Te Wera here may be the historical chief of that name, but "tutu" has so many meanings that one would need to know the story of the naming before giving an assured translation.

The north end of the Old Ferry was Paororo (reverberation), but how it came to be so known is unknown to the writer. Somewhere in this vicinity was a place name Rakai-tu, which could have a number of meanings, one of which is to stand adorning yourself. Two other place-names in this locality were Pari-whaka-tau, named after a famous fight which occurred near Kaikoura, and Papatua-nuku, which was the name of an ancient village and burial place. In mythology the Earth-Mother was known as Papa-tu-a-nuku, and this name in common phraseology represents the world, but one of my informants considered it was named after a rainbow of this name.

The first creek above the Old Ferry was Te-ihi-a-Putete (the division of Putete). Putete was a warrior of more than passing fame in the old fighting days of 300 years ago. The terrace or rise here was named Piki-mauka, which could be explained many ways, but on the face of it seems to mean "mountain climber," and may have been called after a man of that name. The flat over which a water race now meanders was known to its former possessors as Ka-moana (the seas) and once again this is a case where the name may have derived from a human being.

The next two names, Urihia (turned round) and Te Potiki-tautahi (the only child), both received their designations from two celebrated ancestors of the Southern Maoris. The writer is not sure if these two names denote riverside spots or hills a little way back, but probably the latter. An old settlement here was called Te-kaika-taha (the village to one side), and then we arrived at Te Kara (a kind of stone). This name was prophetic, for when the white man came and built a road alongside the river he built the parapet which is now known far and wide as The Stone Wall. The accent is on the final vowel and to show this fact my informants would spell it Te Karaa. One who pronounced it Te

Kalaa said that in South Canterbury the name denoted a white quartz. Sir F. Chapman's list says Te Karaa is a hill north of Station Peak, and there is no doubt it is a name descriptive of several places.

The next creek flowing into the Waitaki bore the name Te-awa-poua (the old man's stream), sometimes shortened to Te Poua (the old man or grandfather), and the hill above it was Kai-patu. This name could mean several things, and if named after a person probably referred to a pugnacious man, "a striker" or "a killer." It is said that a valued greenstone mere (weapon) bore this name. A rock in the river in this vicinity bore the name Paia-toki, which is rather a good descriptive name, for it conveys the idea of a rock which obstructs the current, the water striking against it and gliding off with a swirl.

Now we come to another group of springs or swampy patches, viz.—Te Puna-a-Tatatu (the Spring of Tatatu—"ta=to strike, etc.; tatu= to stumble or trip); Te Puna-a-Tamakotore (the Spring of Tamakotore), called Kotore for short, at Clarksfield; Te Ara-a-Iwi (the Path of Iwi—Iwi might mean "a bone" or "a tribe"), at Clarksfield; Puna-kotuku (white heron spring), called Kotuku for short—it is the Station Peak Swamp; O-te-uku (the place of Te Uku), sometimes shortened to Uku (clay)—it is the site of the Station Peak homestead. Mr Justice Chapman says that Te Karo [Te Kara] is the hill north of Station Peak and that O-te-uku is the mountain behind Piri-a-Mokotaha, the southern start of the Kirkliston Range. Probably the name O-te-uku is used in both localities.

Down on the riverbank somewhere about here was a spot called Aka-rapa or Korapa, a word meaning "anxious," but more likely this place was named after a person called Rapa, a word with several meanings, one of which it is interesting to note is "unable to swim." This is a place-name about which the writer has no enlightenment.

Then we come to the Oporowhio or O-porohio Creek, named after a person, and near where the Hakataramea River runs into the Waitaki once stood a village known as Te Wai-tohi. This name reminds us that in pre-European days the Maori had a sort of baptismal rite over infants in which water was sprinkled over them.

In the North Island Hakataramea would be written Whangataramea, and would have the same translation, "The Big Valley where the speargrass grows." Whanga by various dialectal changes can also be written whaka, hanga, waka, wanga, haka, anga, and aka, and all eight forms convey the same meaning, and if space permitted illustrations could be given of each form. The word means an indentation surrounded by hills, such as a harbour or basin of the sea, with lofty sides and background, or a big "bay" in the hills inland, gullies that bite deep into the mountains, or gorges with wide mouths. On the west side of the mouth of the Hakataramea the locality was called Taki-kea, and while one cannot dogmatise in the absence of tradition, the name could mean "the cry or screech of the kea parrot."

The north end of the bridge that connects Kurow with Hakataramea had the name Ka-toko-rua (the two poles), and the

mountain behind it received the name Piri-a-mokotaha after one of the crew of the Arai-te-uru canoe some 700 years ago.

Continuing up the north bank of the Waitaki, the next creek was called after a man Puke-whinau (the hill of hinau trees); and Deep Stream, Whaka-rapa-koreke. This name has been written in three other ways, and three different translations appended. Old Te Ware Korari in 1848 wrote it down for Mantell as Wa-kara-pokareke, but my aged friend who wrote the Waitaki names for me in 1920 used the spelling already recorded. The short form of the name is Koreke (quail), and the whole name may mean "Searching for quail."

Te Ware Korari gave the next two creeks as both having the same name, viz., Taki-ara-keke, but my scribe wrote down the first one as Ka-wai-kume-rua (the two streams pulled apart). This may seem a strange meaning, but the two creeks both start in the same spring and are soon parted by the configuration of the ground, a fact which the Maori has commemorated in picturesque and figurative form.

In standard Maori Taki-arakeke would be written Taki-harakeke (led by a flax string), but my scribe makes this Takere-harakenge. This last word is a good illustration of the fact that a South Islander will often use "ng" where a North Islander would use "k." [He also frequently uses "k" where his northern confrere uses "ng."] Takere is a southern rendering of Takiri, to scrape the fibre of flax, and in standard Maori the name would be Takiri-harakeke (scraping flax). A Maori writing in 1870 calls this stream by its short title, Harareke (flax). Both Harakeke and Harareke are correct names for flax. One list gives the name as Take-harareke (flax root).

The keyword to the next name is Tarewa. Te Ware Korari gives it as Te Haka-tarewa, my scribe renders it Te Anga-tarewa, and the usual present-day form is Akatarewa. Aka, anga, and haka all mean "a big valley," while tarewa means "suspended, raised up." It could be translated "Hanging Valley" in one sense, but the rendering "Ledge Valley" would perhaps be better. The writer does not know the locality, but he would surmise it has either a ledge effect or a bolstered-up appearance which struck the fancy of the original name-giver.

Just above this a little, there is a historic place on the bank of the river, to which a rather romantic story applies. Briefly told, it is that Huruhuru was on the losing side in a fight at Taki-harakeke about 300 years ago, and acting on the couplet that he who fights and runs away lives to fight another day, he took to his heels and fled to the river. On its brink he looked back to see his nearest pursuer hurling a spear at him. He had just time to throw himself flat on the water as the spear flew over him, and he swam under water as long as he could, and then breasted the current across and escaped. The spot where he had such a narrow escape was marked by Te Ware Korari on his map as Te Papaka-o-huruhuru (the lying down of Huruhuru), but the Maori who wrote the names for me gives it its full title of Te Tapapataka-o-Huruhuru (where Huruhuru threw himself flat). The place-name is usually abbreviated to the one word Huruhuru.

The next two names are reversed by Te Ware Korari and my informant. My list gives the second of the two names Akatarewa

as running into the Waitaki nearly opposite to where the O-tama-takou enters from the south, and Te Hoki as higher up the stream opposite Pass Peak, while the 1848 list gives the exact opposite. Taking the latter as correct, we first come to Te-Puna-hine-te-hoki (the spring of the girl Te Hoki) and then, after the Waitaki has turned north, to the second stream called Te Haka-tarewa. Another list gives these names as Aka-tarewha and Te-katata-a-Hine-Te Hoki (the bailer of Hinete-hoki). The girl's spring and her bailer probably denote two spots near one another.

Opposite where the Ahuriri joins the Waitaki is Te Ana-a-ruru (the cave of Ruru) and a hill called O-te-uku, the same name as one lower down the river. The river takes a big bend just above where the Ahuriri comes in, and at the east of the bend is Tatawhe, named after a Waitaha ancestor of 24 generations ago. Above this again there is a large cave usually called Taoka, but whose full name happens to be Te-Ana-o-Kaitaoka (the cave of Kaitaoka).

Then comes a stream known as Te Awa-a-taka (the stream of Taka), and it may be remarked here that this name is identical with one in coastal South Canterbury. The next place is known usually as Tawaro, its full name being Te Pi-a-tawaro, this name seeming to imply that Tawaro owned a young bird, probably as a pet. If the name was Pia-tawaro it would mean the gum out of the tawaro tree. Before passing on it can be remarked that the position of Taoka and Tawaro was reversed in the writer's list, but, as before, he has adhered to the order written down in 1848. Another list has the name as Piha-tawharo. Still proceeding northward we come to Te Kapua-pahore (the attenuated cloud), but this should more likely be Te Kapu-a-Pahore (the hollow of the hand of a man named Pahore). Perhaps he had a rock shelter there which he compared to the hollow of his hand.

The next name denotes a cave, Te Piri-a-Wakatakahura. It is a pity we have not the story attached to the naming of this cavern, for the name could mean that a man (or woman), Wakatakahura by name, stuck close to it and hid there. In the genealogies a child of Hiwaeka was known as Whaka-taka-kura.

Then we come to a stream, Te Kara, which is the same name as one we already have passed far down the river. As the name denotes a kind of stone, it is quite appropriate that the white man calls it Stony River.

On a survey map Mt. Maggie, in this vicinity, is marked Tepakati-Kuri. Although the writer has no information about this name, he would suggest it should be Te Pa-a-katikuri (the fort of the Katikuri tribe).

We have now arrived at the point where the Waitaki splits up into the three branches from the Lakes Ohou, Pukaki, and Takapo. Let us follow the one to Ohou. Where it joins with the others to form Waitaki was known as Ka Huika (junction), and further up was Para-arero. Arero is the tongue, but "para" has so many meanings it is hopeless to affix a translation without the aid of tradition. A Maori matron later told me the name means "a barelip."

The next place on the river is Poha (a kelp bag). The space from Huika to Paraarero and from the latter to Poha and

from Poha to the lake is about the same in each case as far as the writer can discern in the absence of good reliable maps. Also called Waha-poha, which means the mouth of a kelp bag.

Leaving the Ohou River and following up the Pukaki River we come to an eminence 1492 feet high on the west bank about halfway between where it enters the Takapo River and where it leaves Lake Pukaki. Its Maori name is O-mapu after a man named Mapu (sighing). Further up the river on the same side is another hill called Niho-Kiore (tooth of the native rat), but it may have been called after a man of this name. Further up in a bend of the river is a place called Kohai (this is the southern form of kowhai, the well-known tree, and as often as not called gohai and goai in the south). There are probably dozens of places with this name.

To the east of the Takapo River, between where it joins the Ohou and where the Pukaki joins it, there is a hill called after a woman, Kura-matakitaki. This same lady's name is applied to a mountain in Otago, and has a rather captivating meaning, "Kura" being something valued, like a bunch of red feathers or other treasured item, and "matakitaki" means "to look at." Further up the river, at the bend marked "Big Pass" on the map, was the locality known as Kati-kuri after the famous tribe of that name, a tribe who came from the North Island to help their kinsmen, the Kai-tahu (or Ngai-tahu) in their fights against the Kati-manoe (or Ngati-mamoe).

We have traversed the northern bank of the river from the sea to the lakes without mentioning that before we had fully embarked on this land cruise there was a ceremony to be undertaken. Leaving the sea coast we gathered some kelp and carried it to a spot on Pike's Point known as Te Rae-o-te-marokura, where we cast it down as an offering, saying an appropriate invocation, the whole rite being called takahikahi or takaikai. If we omitted this religious observance we would meet hindrances, be delayed by fogs, and perhaps have worse mishaps. The people who dwelt in the Waitaki Valley were classed as Rupara, said to be an old-time term for "river dwellers."

A. H. Shrimpton says Mantell visited Te Hakataramea in December, 1852, and surmises that his Pukewhinu is probably what is now Coal Stream. At that time Te Kapa was chief at Tauhinu, Te Ware Korari and Rakitawine were living at Hakataramea, while at Punamaru was Te Huruhuru, but this chief shifted to Waimate in 1853.

We have now followed the north bank of the Waitaki from its mouth to where it diverges into the branches leading to its main source of supply in the three big lakes, and we have followed up each branch to its respective lake. There remain many more Maori names around those lakes, but they can await inclusion in the chapter dealing with the Mackenzie Country.

In the meantime, let us retrace our steps to the Hakataramea, the largest tributary of the Waitaki. One of its tributaries from the east was called Kakau-pahea (the lean stalk of a plant), and this was either Stony Creek or one in its vicinity. We can criticise the Maori for repeating his place-names now and again, but what can we say for ourselves? Can anyone tell how many

Stony Creeks there are in New Zealand? There are four around the district we are dealing with! Stony River flows into the Waitaki, and Stony Creek flows into Stony River. Further down the Waitaki a Stony Creek flows into it, and one flows into the Hakataramea and another into the Waihao. Paucity of names may be forgiven an unlettered people like the Maori, but our early settlers had all the names in the world at their disposal.

Bluestone Creek, flowing into the Hakataramea, just below Kakau-pahea, was called Taki-tu, and the same name was given to a tributary of the Waihao. The writer was told it meant "stand crying," and as a word it denotes an old Maori custom in welcoming visitors. The next creek coming south was Matua-rua (two parents or two ancestors). If this should chance to be Sisters Creek it would be a coincidence and appropriate.

Another tributary, Homestead Creek, was called Te Wai-a-Urihia (the stream of Urihia, a celebrated chief). The writer has a further note that the Mackay, which flows into the Hakataramea from the west, had a Maori name, Ka-taupa-hoe. Taupa was the southern Maori name for the leggings made of flax or tikumu, which were worn to prevent the limbs being badly torn and scratched by tumatakuru and other prickly growths; hoe has the meaning of tossed about and scattered. There must have been a story attached to this name, but it has not been preserved.

There are a number of other names east of the Hakataramea and north of the Waitaki, and as far as can be ascertained approximately they are as follows:—Fettercairn=Pakake (a seal), probably named after a man of this cognomen. Mt. Parker=Waikawa (bitter water), probably named after a pool nearby or a man. A creek behind Mt. Parker=Te-ipu-a-te (the basin of Te), said to be a man's name. A creek behind Mt. Parker=Te Awa-a-Te-Hiku (the stream of Te Hiku). The former of these, I understand, is Penticotico Creek and the latter is its principal tributary from behind Mt. Meyer.

Note.—After the collector had written the above chapter he came across an old list of place-names given to him 25 years ago, and overlooked when ransacking his voluminous notes for the information of this book. Among them are eight for the particular district just dealt with, and it is interesting to see the variations in the names and the additional light they throw on some of them. It also illustrates how hard it is to describe and explain names on insufficient details. The compiler first gives four tributaries from the west to the Hakataramea and then crosses over to the east side of the lower portion of the river. The list runs:—

Kakau-pahae (to tear the stalk of a plant into bits), Cattle Creek.

Ma-tua-rau (means "Tributary which gathers many streamlets"), probably between Cattle and Mackay Creeks.

Ato-atahi (this should be O-toa-tahi, the place of one warrior—a Southern Maori would also call a pugnacious male woodhen a "toatahi." The English name of this creek is unknown to me. It is probably named after a man called Toatahi).

O-takitu (this form indicates it was named after a person), opposite the Bluestone.

And then we come to the four names already recorded, viz.:

Te Rapu-a-Pakake—this means that a man named Pakake either went searching for something or he went catching eels by hand, like English “tickling” or Scots “guddling.”

Te Poho-o-Waikawa (the chest of Waikawa. In South Otago the collector was given the name Te Poho-o-Taikawa as being near Hakataramea. The two accounts noted both give the present chief's name as Waikawa. (See further particulars in Chapter XV.)

Te Wai-a-Te-ipu-ata (the Creek of Te Ipuata—this proves it was named after a man as suggested above. Note the different vowel at the end of the man's name).

Te Awa-a-te Whitu—note the difference in the name. This list was compiled by Glenavy Maoris, and so should be authoritative for the district.

CHAPTER IV.

THE MACKENZIE COUNTRY.

Having heard early in life of the doings of “Mackenzie the Sheepstealer,” the writer has long regarded that part of our country as both historic and romantic, but alas! he has never seen it with the mortal eye, so the gilt is still on the gingerbread, the glamour still survives.

It is difficult to write of country you have never seen, but the writer has done such a lot of it that he is now hardened, and the prospect no longer appals. The lack of proper maps is also a drawback, but faint heart never handled such a bunch of elusive place-names, so the writer is going to rush in where angels fear to tread, and plunge ahead, trusting not to perpetrate any too egregious errors.

For the purpose of this chapter the Hakataramea River will be regarded as the eastern boundary of the southern portion of the Mackenzie Country. It must be remembered that every name that follows is a genuine Maori name written down by the Maoris themselves some 60 or 70 or more years ago. If any surveyor or official had gone to the right quarters he could have got these, and scores of further names, and could have ascertained the exact whereabouts of each name. The writer can check by two lists compiled by men far apart, one at Otago Heads and one at Temuka, but it would need a lot of questioning to elicit the “tino,” or exact spot of the names and the men who could have given full and correct details are long dead. Fortunately the writer, some 26 years ago, got after some of these names and found out where they were located. Strange to say, his best information about the Mackenzie Country was procured from the Maoris of Southland. Recently he came into possession of a Maori map, but the names are sometimes crammed in with so little regard to direction that it is a regular jigsaw puzzle to sort them out. It is a small-scale map, 16 miles to the inch, and the names are printed in such tiny letters that many of them require a highly-powered magnifying glass to decipher. With all these drawbacks, the map is valuable, and it has resolved the locality of some places on the long lists,

containing hundreds of names and which have lain among my records for the past 30 years. The writer has spent months trying to elucidate these names, and he gives them as near as he approximately can. He feels like uttering the old motto, "All care taken, but no responsibility." Some of them are correct according to Maori information, and the others will at least be in or near the localities attributed to them.

Leaving Timaru we come to Mau-huata (to carry a spear), the Hadlow part of The Levels, and press on to Rere-wai (water running swiftly), probably about Cave, or we can meander over hill and dale to Mounu (moulting birds), a general name for the vicinity of Cannington, and climb over the ranges. By the first route we follow the valley of the river known to our brown predecessors as Te Ana-a-Wai (the cave of Wai). Although Wai means "water," this is here probably a man's name. There is a story to the effect that the name is Te-ana-wai (the watery cave), so called because water dripped from its roof, but all my informants agreed the correct name was Te-ana-a-wai, although the white man has corrupted this into Te-nga-wai. It may be mentioned here that C. O. Torlesse, in his map in 1849, calls the river Nawai. He also gives it two tributaries, the Opawa and the Opawa Piccanini. This last name certainly is a quaint way of writing Little Opawa. It may also be noted that he places a river and a fair distance between them with the "Piccanini" to the south, whereas our present-day maps put them close together, with the "Little One" to the north. [From another source I learn that a place north-west of Cave is Te Ana-whenua (the earthen cave).]

Following up the Teanaawai we find Duck Stream flowing into it, and as far as the writer can trace this is the Te-Awa-kai-takata (the stream where men were eaten). O-puaha (the place of Puaha—presuming this to be an individual, this person's name has two or three meanings, one of which is "the mouth of a river") is a mountain below Burke's Pass, and is probably Single Hill Range. Mackenzie's Creek is Manahune (the name of a dwarfish people met by the Maori in Polynesia), and we go through the Mackenzie Pass to the Whalesback or Te Horo (the landslip). To the south is the Dalgety Range, Tuhau (a person's name), and a creek from it was Te-Awa-a-tuhau (the stream of Tuhau). To the north lies the Rollesby Range, Taku-tuara (my back) and there was also a stream known as Te Awa-takutuara. [From another source I have down Lockhart's Creek as Kahore, named after a chief whose name means "No."]

We are now in the Mackenzie Country, so let us retrace our steps to Cricklewood, which may be the site of Motahaka. This name is strange to me, but it is the way it is spelt in the manuscript. One meaning of "tahaka" is naked. North of Motahaka is Moko (tattoo), and this appears to be about Coal Creek. One of my aged friends said, "The creek at Fairlie was called Te Awa-a-tuawhea." The last part of the name is the name of a person, but he did not define what it meant. Totara, the name of the well-known tree, is a very common place-name, and here seems to indicate Wellshot Creek, and O-tahiku (the place of Tahiku) is probably at the bend of the river in the Ashwick district.

We now come to a famous name, Te Aruhe-pora (a kind of fernroot), and as far as can be ascertained this name embraces

the Two Thumb Range, although portions have different names. We are now in Te-Kopi-o-te-Opihi (the gorge of the Opihi), and to our north lies Mt. Burgess, Kaweau (this was one of the names of a lizard that used to attain a length of two feet. It was once common, but wild cats and civilisation have exterminated it.)

Kai-tutu (to eat tutu) would probably be Mt. Sawdon, and there was also a creek, Te Awa-kaitutu, near it. This name, Te Awa-kai-tutu, was also the name of a creek south-west of the Grampian Mountains, probably that known as Stony Creek.

My best informant said the head of the Opihi was called Te Aro-tu-a-Poropo. This name seems to describe a man called Poropo, or perhaps Poroporo, standing facing something, but the writer obtained no tradition about its naming. My informant said that "below Burke's Pass," which is taken to mean lower down the river, three tributary creeks join it. The first was known by that hackneyed name Totara, the second as Katarua, and the third as Te Awa-kakau-kore (the spiritless stream, i.e., dull and sluggish. Kakaukore is also the name of a plant, said to be the bulrush). The second name looks simple, but is capable of at least three interpretations, viz., Kata-rua (to laugh twice), Ka-ta-rua (to be tattooed a second time), or if the name is the southern form of Ngata-rua it could be "two caterpillars" or "two leeches." (There is a small leech on the Muttonbird Islands which is called "Kata," which burrows under the toenails, or so I was told.)

Once again we are in the Mackenzie Country, and this may be the place to mention two names about here which cannot be placed, and these are Takipo (crying at night) and Okopiri, called after a person named Kopiri. This word can mean brittle or sticky, or lame and crippled, but in the south it is usually applied to a shuffling walk like the mode of progression one makes with the legs closed and the knees touching one another. It is a common place-name, and will be found in several other districts. These two names were among other Mackenzie Country names, but the man who owned the manuscript had not the slightest idea of their whereabouts.

A tributary of the Hakataramea from the west was Tutaki (to meet), but my informant was unable to indicate which one bore this name. I think it is the first big creek you meet going up the west bank, and that it is some three or four miles above the junction.

Having won through the barrier and gained the interior by both Mackenzie's and Burke's entrances we have a few Maori names to allot. By the latter route when we come to where the road divides, in the fork there is a hill of 2523 feet, known as Stericker's Mound, which is probably Tauhinu (a kind of shrub). The name of the Edwards Stream, Marewa, might be an abbreviation of that well-known river-name Maka-rewa (which one of my best informants said meant "the rising fish-hook").

O-totara, a name of considerable frequency, denominates Gray's River. In this case the name does not imply that totara trees stood there, but that it was named after Totara, a person. South of Gray's River we have the Grampian Mountains, known to the Maori as Manahune. An old Maori said to me, "I know of three places called Manahune, and all in the Mackenzie Country.

One is the creek before you come to the Whalesback coming in by Mackenzie's road. Mackenzie was caught at Opuaha. The other Manahunes were the Grampians and a creek from them." [See ch. I.] This last Manahune is considered to be the Grampian Stream flowing into the Hakataramea. The writer was once as far as Albury for an hour or two, and a symmetrical mountain ahead was called, by the people of the district, Manahune. This height was not so called by the Maori; the pass at its southern base was, but the eminence was Opuaha—a word not to be confused with Opuha, the name of a river further north. One meaning of Opuaha—"having a clear passage through"—is very intriguing in view of the Burke Pass north of it and Mackenzie Pass south of it.

South of the Grampians loom up the peaks of the Kirkliston Range, whose name was Raki-paka, or Raki-pakaa as written by the native writer to show the accent is on the last vowel. The "tino," or exact spot of the name is a peak at the head-waters of Deep Stream, but the meaning is so obscure that it can be left. A Maori told me he considered it meant "thunderous sky."

At the southern end of the range a peak (or place) was called Matahi, and this is probably a personal name, for it is the name of the first month in the Maori calendar.

Te Ware-Korari, in his 1848 map, notes a place Rauru east of the junction of the Pukaki and Takapo Rivers, and says it was "an old settlement." Its site is unknown to me, but might be about Little Pass, or again, it might be close to the river. Rau-ru means "trembling leaves," and there was a man of this name lived 38 generations ago.

A Maori matron who visited the Mackenzie Memorial (which she called a painted rock) told me that as you entered the Puaha (the wide space leading to the pass) the mountain to the north was Opuaha, and the hills to the left (or south) bear the name Te Ahi-a-ue (the fire of Ue), and were so called because smoke used to issue from them. Ue was the god of all subterranean heat, and caused fumaroles, geysers, hot springs, and volcanoes to act in the North Island, and hot springs and smouldering coal, lignite, or peat, in the South Island. A burning seam of underground fuel was probably the reason for such a name for the hills west of Waratah. She went no further, but was told that ahead lay the pass of Manahune and a flat called Te Pakihi-a-manahune (the plain of Manahune). Going in by Burke's Pass the plain opens out as Te Pakihi-a-mahitikoura, and overlooking it is a mountain called Koura, probably the southernmost 6000 feet height of the Two Thumb Range between the head-waters of the Edward and Sawdon Streams. Mahiti-koura was a Kati-huirapa ancestor of 18 generations ago, and hence this name is not so old as many others.

To revert to the eastern approach to the Mackenzie, an old Maori told me there was a kaika or village at the edge of that country. It was known as Opuaha, and here a fight took place in which the chief Tu-te-urutira and his nephew Kahore were killed and the survivors fled through the Mackenzie Pass just west of them. A creek is named after Kahore up there, but I do not know of any place near the pass known after his uncle, although a place at Temuka bears his name. The chief Wahakai is also associated with this act of warfare, but I did not hear of any

places in the Mackenzie bearing his name. Beyond Mackenzie Pass the name of a shrub, Te Monoao, denotes the Snow River, which runs into Gray's River (Ototara). The name Totara is very common, and you can follow up the Totara Creek, which runs into the Tengawai near its mouth, and go through the Hazelburn district, Ko-o-hine-wahi, to Fairlie. Between here and Burke's Pass you meet two creeks called Totara, and beyond the pass you come to Ototara (Gray's River).

Where the Temple Stream joins the Dobson River above Lake Ohou is marked Te Pa (the fort), but what its full name is seems forgotten. The usual meaning of "pa" is a fort, and it may have been named after a man of this name. If not, the word could mean an obstruction in the stream, anything blocking the water, or an eel-weir.

A little further up is another creek named Wai-ana-ka-rua. This is generally interpreted as "water from two caves or holes," but a Maori informed me that the river in Otago was Wai-a-Nakarua (the stream of Nakarua, a person named "Two Nudges"). As this informant was keenly interested in preserving Maori place-names, his opinion is entitled to respect.

The Hopkins River was called Te Awa-aruhe (fernroot stream). If it had been Te Awa-a-Aruhe it would have been the stream of a man named Fernroot. The Dobson River was called Otao (the place of a man named Tao, a word that could mean either a spear or the process of steaming food). The Huxley, a tributary of the Hopkins, is marked Ti-rau (many cabbage trees), and this name embraced the Brodrick Pass, Tarahaka-tirau, and Mount Strauchon, Mauka-tirau.

Mr S. Percy Smith gave the Hopkins as Otao (the place of cooking) and the Huxley as Tirau (a fork), leaving the Dobson without a Maori name. The Maori whose efforts of 60 years ago the present writer is patiently following gives the Dobson as Otao, and also names the Huxley and Hopkins. The creek that flowed from the Neumann Range into the Dobson River bore the name Maukaatua, or more fully Te Awa-a-maukaatua, and was named after a celebrated person who came on the Arai-te-uru canoe. The last creek flowing into the Dobson before the latter joined the Hopkins was the Te Rehe, named after a man. The name means "wrinkled." My second list gives the full name as Te Rapa-a-te-rehe (the searching of Te Rehe).

Leaving Lake Pukaki near its lower end and going westward, the first stream of any size is the Kanapeo. There is no mistake about the spelling, but the meaning has the writer puzzled. Kana, peo, ka, nape, and kanape are all Maori words in good standing, but elucidation of the combination will be left to others. A well-informed Maori told me he knew Kanapero, "to do bodily harm," but not Kanapeo. Next comes the Twizel River, and the survey map puts its Maori name in parentheses as Wakatipu, and there is nothing to prevent this being its name, or that of one of its affluents, but the only name hereaway the writer has is Paua, which is another form of the name of the pawa shellfish, and is probably derived from an individual. Crossing Rhoboro Downs the next stream of any consequence is the Anini (giddy, dizzy, a headache), while the Fraser Stream is Tu-tahi (one standing; it is also the

name of a star famous in Maori annals). It seems to the collector that each of these last four names is only part of a longer name—that the first one should be Ka-nape-o and then a person's name; the second might be Te-awa-a-paua; the third the headache of some notability on an early exploring trip; and the fourth could easily be extended, but as the full and correct extensions are not available we accept the short titles and pass on. [A second list I came across later gives these four names as Ko Tapu-a-kanapeo, Ko Paua, Ko Upoko-anini and Ko-te-wai-titaha.]

The Birch Hills are down as Weka-tahi (one woodhen), a name that seems to eloquently testify to the disappointment of an early party snaring the inquisitive weka with great expectation and small realisation, only catching one bird. The Black Hills seem to have been named after a man Te Moko (the tattoo). Further north, in about the centre of the Ben Ohau Range, occurs the name Kaitarau, and this may have been either a peak or a general name for the whole range. One meaning of the name is to eat a relish with food; the Maori had no condiments and any little extras to relieve the usual fare were much appreciated. It may have been a man's name. My second list gives the full name of the Black Hills as Tapua-a-te-moko. Mr Justice Chapman has this as Tarua-a-te-moko.

Passing over toward Tekapo the names become fewer on my list and there is a little more uncertainty about the location. It would have been hard for me to locate Awaure, but Mr Brodrick, the surveyor, long ago ascertained it was the Jollie River, and the collector will not contest that finding, although his list appears to make it a tributary of the Dobson. If Awaure be the Jollie, then Wharau-awa (to cover over a stream) must be Landslip Stream. This conclusion was reached from its position, not from its name. In the absence of direct tradition one cannot dogmatise, but it would certainly seem as if the Maoris, those shrewd observers of Nature, had noticed a landslide which had, metaphorically speaking, roofed over the creek with debris, and that later the surveyors had noticed evidences of landslips, either ancient or modern, or both, and so named the stream. A Maori battle took place at Tau-whare-kura, Gray's Hills, but the site is unknown to the writer.

The collector had the name Kohe (a kind of tree) allotted to Mt. Ostler between Pukaki and Ohou, but a survey map and my second list record Irishman Creek as Te Wai-a-Kohe (the stream of Kohe). There is nothing, of course, to prevent both names being correct, inasmuch as both hill and creek, although wide apart, could be named after the same person. The Survey Department also maps two further names not in my lists, and these are Otupaka for Mary Range and Te Kohai for Mary Burn. The former was probably named after a person; the latter is a very common place-name. In regard to this duplication and triplication of names in one district, I note in the Hebrides in Scotland there are three islands called Berneray and two called Pabbay, and so on. This shows that the Maori had not a monopoly of the habit of nomenclatural repetition.

Quite a number more of lake and mountain names, hitherto unknown to the white man, are given in the work called "Maori Lore of Lake, Alp and Fiord," by the present author. In that

work I show that Takamoana is the correct name of Lake Alexandrina; Whakarukumoana of Lake Macgregor; and I give a number of old and authentic traditions of the Mackenzie Country. I have been repeatedly told that Alexandrina's Maori name is Taka-moana or Taka-mana. In a map published in London in 1856 showing the pastoral runs in South Canterbury the background is evidently filled in from Maori description, and beyond the "Snowy Mountains" we see five lakes, all much the same egg-shape delimited with dotted lines. Takapo, Pukaki, and Ohou all drain direct into the Waitaki, but the surprise is the other two lakes, Takamoana, the furthest north draining down into Whakarukumoana, and this latter lake down into the Waitaki between Pukaki and Takapo. Knowing the difficulty of compiling maps, etc., from other people's descriptions, I consider this map proves the identity of both Takamoana and Whakarukumoana. The creek from them to Takapo is Te Wai-a-te-kamana (the stream of the crested grebe), and the lower end of Lake Takapo is Ta-kamana. Further particulars are given in "Maori Lore of Lake, Alp, and Fiord."

Before leaving the Mackenzie, let me briefly refer to two excerpts concerning it. In the Timaru Herald of June 16, 1938, Mr James R. Irvine writes about the Maori flints at Gray's Hills, and says: "This quarry is of immense interest and must have been one of the main sources of supply. . . . Quantities of Gray's Hills flint tools are found in all the South Canterbury coastal camps particularly, and it goes to show that Gray's Hill quarry in its day must have been a veritable Sheffield to the Maoris."

In an article entitled "The Moa, the Totara, and the Maori," appearing in the Timaru Herald of June 26, 1925, Mr T. D. Burnett has much to say that is intensely interesting, but room can only be found for a brief extract relative to the subject of this book: "Mr Hare Kokoro, of Temuka," he writes, "tells me that the natives in pre-pakeha days made autumn hunting expeditions into the Mackenzie, either up the Waitaki or through the passes. . . . These would be halcyon days for the Maori. . . . Yet it is perhaps not too safe to say that these Maori hunters were safe from pursuing enemies, for in a hollow of the Black Forest hills the early runholders found a cluster of skeletons, and it was pathetic to note that the big skeletons encircled the lesser ones. . . . For saving the topographical feature names we have to thank Mr T. N. Brodrick. . . . He obtained the names from an old Waihao native, Rawiri te Maire, who at that time, 1898, was 90 years of age. The list is not by any means complete, but notwithstanding several notable omissions, it is intensely interesting. Burke's Pass was named then by the Maoris Te Kopi Opihi; Mackenzie Pass, Manahouna; the island in Lake Takapo, Motuariki; Lake Alexandrina, Takamana; Fork River, Hakatere; Mary's Range, Otupaka; Irishman Creek, Tewaiakohe; Jollie River, Te Awaure (the Black River); Simon's Hill, Te Kohai; Macaulay River, Maukakukuta; Cass River, Te Awaatakatamira; Godley River, Whimiahua. Lake Tekapo is spelt wrongly. It is Takapo, which Hare Kokoro interpreted to the writer as 'a fall in the night.'" A few remarks about this list are made in the book entitled "Maori Lore of Lake, Alp and Fiord," so no comment will be inserted here.

CHAPTER V.

SOUTH CANTERBURY LORE.

Coming north from the Waitaki the first sizable stream met is the Wai-hao (river of the hao eel). Let us follow up its south bank from The Box ('Tukaraeopito). Away to the left is a hollow with a waterhole still called Wai-kawa (bitter salty water), and near it is a spring of good drinking water, Te Wai-a-te-Kuruki, named after a man. Both are on Mr R. Wellwood's farm. On Mr P. Byrne's farm is a creek named Patiki (flounders), and a lagoon called Otahito or Otaito (old or ancient), which drains into the river.

O-te-hau is a swamp which does not connect with the river. It is on the east side of Bradshaw's Bridge, and is named after Te Hau (the wind). Then we come to a creek on what is now Mr N. H. Hayman's farm, and it was known as Pari-koau (shag cliff), probably after a man of that name. A piece of land on Wellwood's farm is called Hakataramea (apparently in memory of the river up country).

Further up the south bank we meet a little gully with a tiny creek in it running into the Waihao, and with a long name for such a brooklet, Kirikiri-pohatu (gravel and stones). Matatiki (spring) is a wet spot on Mr Lundy's farm.

Continuing up the river past the railway and traffic bridges and the long line of clay cliff we come to a creek on what my informant said was once Mr Tresize's farm, and its name was Marakihi (maraki=dried fish; hi=lifted up). Another informant said it was two or three miles above the bridges, flowed into the Waihao from the south, and that the full name was Te Wai-o-te-marakihi (the stream of a person named Te Marakihi).

My informant continued: "Further up on Mr John Booth's farm, near McCulloch's Bridge, is a creek we called Te Hau (the wind), and above that bridge the steep cliffs were known to us as Te Pari (the precipice). Here there is a clump of trees and shrubs against that cliff, and the hollow there was known to us as Te Rua-koura (crayfish hole). [The Pakeha calls it 'The Cave.'] The creek just below here, and which enters the river below the bridge was called Te Wai-koura (the crayfish stream). Our general name for The Forks was Te Ana-a-ru (the cave of Ru=earthquake), but this was really the name of a cave on the South Branch a little above the Forks Siding."

From another source the names of two of the creeks between McCulloch's and the Waihao Downs bridges are Mata-raki (dried up) and O-tuhaitara (named after a famous woman from whom is descended a large sub-tribe of the Kaitahu tribe). A creek in the same section but nearer McCulloch's was Te Wai-a-Tamaheraki, named after a man. It is a small stream, but is full of koura (crayfish). A creek near the township is Mate-i-raki (death in the heavens), and the Chetnole Valley is Te Whakahokia-urihia (the cause of Urihia's return).

We now come to what my aged Maori guide termed "Ka hui o Putariri me Waihao" (the junction of the Putariri and the Waihao), and explained "The Puta-riri is the north branch of the river, and it means 'to come forth angry,' and our people said it started more vigorously and made more noise than the southern branch. I have also heard it called Putu-wiri, a word which means it was bad-tempered."

Against this view we had official sources giving the Maori name of the South Branch as Putetewiri, and one of my informants said, "I have heard the name Pute-te-wiri as a place up the Waihao, but do not know on which branch it is, nor its meaning." Granting the form Pute-te-wiri is correct, which branch does it represent, or is it merely the name of a place near the junction? Probably the latter. One meaning of "putete" is "bunched up."

At the head of the south branch the first tributary is named O-taki-tu, the same name as the affluent of the Hakataramea which we know as Bluestone Creek. The Stony Creek was called Wai-pohatu (stony stream), so its name means the same in both languages. Meyers Creek that joins the Waihao from the west under Lothian Hill was known as Waikoura (Crayfish Stream), the Waihaorunga Creek bore the name Kakahi (a fresh-water shellfish), a creek higher up as Maro-kura (red loincloth), while a lagoon between the two branches was Wai-patake (duck pool). The source of this branch in Mt. Aitken was termed Matatiki (a spring of water). Shearer's Hill is Te Putahi-a-Kawa (the joining of Kawa), and Mt. Harris is Te Hiro-nui to the best of my knowledge. Returning to the mouth and proceeding up the north bank we come to Puna-tarakao, known to the older settlers as Buchanan's Creek, and to a later generation as the Willowbridge Creek. It is a celebrated name in Maori district lore, as we shall presently see, but it is hard to define its meaning. As far as the collector could ascertain, it means a spring coming up in boggy ground, the mud round it having a tenacious grip. My old friend Henare te Maire had a good bit to say of Puna-tarakao, so we can let him have the platform for a while:—

"My grandfather and my father were both born at Puna-tarakao, and I was born at Waikouaiti in April, 1844, and was first called Te Tohu (the agreement) because my father was down at Otago Harbour when Otago was sold by the Maoris, and, like the rest, he was very suspicious of the piece of paper used by the white man to draw up the deed of sale. I was born just after this, and to remember the suspicion I was called Te Tohu.

"At the mouth of the Punatarakao Creek a pa was built by the Kati-huirapa people under their chief Hateatea, who was their leader at the time, and it was named Kai-a-te-atua after the pa of that name at Kaiapoi. No fighting was associated with it.

"The posts for the pa were cut up at the Waimate Bush, and were dragged down to the site [about seven miles]. There were some very big posts, and it is said that as it happened to be a wet season a flood was used to float some of the biggest down the Waimate Creek into the Waihao and so to the pa.

"It was a good site for a pa, as fish could be got in the river and fernroot along its banks, and also purau, a kind of vegetable food for which I never heard an English name. Birds could also

be got in their season at Waimate Bush, but this was not a place of permanent houses, but only a seasonal camp, and was worked from Punatarakao, where the houses were.

"Besides the whare (houses), there were whata (futtahs) standing here when I was a boy. They stood on two posts, and each post had a niche cut round it to stop the rats from getting up to the food stored on them. There was no roof on them, the food being covered with flax mats.

"When I was a boy some of the big posts at the old pa were still standing. The pa had a strong tuwatawata (palisading) round it, but as far as I know it had no maoro (ditch) surrounding it for defence purposes.

"The place where my father lived at the mouth of Buchanan's Creek was called by us Te Take-a-te-karara after an ancestor of mine, and the old pa was on the opposite side of the creek. Mr McCully, of Temuka, visited the site lately [January, 1927].

"When the pack of 10 two-headed dogs owned by the great Molyneux giant, Kopuwai, was scattered, one of them fled as far as Punatarakao and took refuge in the mouth of the creek, where it was turned to stone. I have not seen that stone dog, but my father did. Its name is Kopu-wai."

So ended the remarks of my aged friend, but the chance of getting further information was ended by his death shortly after.

From other informants came tales of a more ferocious inhabitant than a petrified dog. Tu-te-whanoa (or more fully, Tu-te-raki-whanoa) was a terrifying taniwha that spent part of its time in a hole at Puna-tarakao mouth. When a brother of Rawiri-te-maire went there for water he disappeared, and never a trace of him has been found from that day, a century ago, up to the present. A search-party found one clue of his presence, so they considered, and they began to inoi (pray), karakia (invoke the gods), and perform witchcraft or divination, with a result that they concluded that the tahae (rascally thief) had got him. As for that treacherous taniwha, he was not seen in cool weather, but on hot days he would come out of the water and bask in the sun, and then it was seen he had a shape like a big lizard. [This description proves the taniwha is a remembrance of the crocodiles or alligators in the tropics, and that in course of time its habitat has become localised. The disappearance of Rawiri's brother was so baffling that it was blamed on to the traditional taniwha.]

The list of uncanny things in the neighbourhood could be extended, one such tale being of a warning dream, and another of a ghostly character and visitation, but we will pass on to a consideration of more mundane things concerning the place.

The old pa had three tapu waterholes, two adjacent and one a bit away, and it is said they were used in latter times for washing the dead. When the whites settled the district, the Maoris left their ancestral home, and they pulled up the remaining few posts of the old pa and threw them in these holes, so they would not be destroyed by the settlers. The Pakeha has tried to drain these holes, but there is still water in them, and the Maoris say this water has a peculiar preservative quality in keeping timber from

rotting. Kai-a-te-atua is now a swamp, and is on the farm of Mr W. Fletcher, Jun.

In lists of place-names written by Southern Maoris in 1879 four for this locality are Te Takapu-a-te-atua, Te Kapu-a-te-atua, Rapu-a-te-atua, and Puna-te-ra, and are unidentified. As no one living can give the names of the three sacred water-holes on the pa site, the collector thinks that these names belong to them or to the terrace part of the old pa. Puna-te-ra (the sun spring) is certainly a spring, and the second of the four names may be another spring, for it means "to drink out of the hollow of the hand," while the first name, "The belly of the demon," applies to some spot in the vicinity. Rapu-a-te-atua may be an alternate name for Kapu-a-te-atua, and in one list it is written Papu-a-te-atua. The pool where the Willowbridge Creek joins the Waihao is named Te Rua-taniwha (the haunt of the dragon). Marama-huakea (full moon) is a creek that runs into the Waihao below the railway bridge at Mr Bruce's farm.

Past the bridges we go up a long way ere we meet a Maori name, according to local information, and then we meet the creek Tahoro (crumbling down), where a ford crosses the river on what was Wain's farm, but is now Bradley's.

Above McCulloch's Bridge there is a ford across the river on the river road, and just above it a bit, on the north bank, there is a huge rock called Te Pohatu-a-Kawa (the rock of Kawa), or Kawa for short. My informant said: "He was a good man, not evil minded, and he died a natural death. The rock is big and white, and at its base is a famous eeling pool, and it was Kawa who first found out what a number of fine eels could be caught there. No matter what state the river is in you can get eels there. I suppose I am the only person living who has seen a hinaki (eel pot) put there. Old Te Weti-o-te-raki, who had been among the prisoners captured in the North Island during the Maori Wars and put in Dunedin gaol, spent some time in this district, and he got a cart and tent and went up to Kawa. I went with him and saw him put a hinaki in the river, and next morning it was full of silver bellies."

Somewhere in that locality there is a steep rise on the north bank called by the older Maoris Te Horo (the landslip). The collector has tried for years to get the Maori names of the limestone columns above McCulloch's Bridge, but with indifferent success. A rivulet that ran from among them was Mihi-nui (sighing or lamenting), while a hollow in the vicinity was Te Rua-a-te-umu (the hollow of the earth-oven), and somewhere in their immediate neighbourhood, and probably one of them, is Te Kai-a-Mokiki (the food of a man named Mokiki), also known as Te Kai-a-te-mokihi.

Following up the north branch we come to various small creeks flowing into it, such as the Te Awa-a-Titipa (the creek of Titipa) and Turau (standing caught in a net), my informant remarking that the latter came from very rough, hilly ground. Another stream from The Hunters Hills is Tari (ridge), and opposite Mt. Studholme is a place Te Rara-a-tau-karere (the loud noise of a man named Taukarere), or Te Rara for short. Whether the noise was created by the person or by the stream tradition does not

state. Away up above there a place named Matatiki would lead one to think that a spring came up in the bed of the stream to be detected by the keen-eyed Maori. Higher up still three tributaries were Whaka-uki (to tell of ancient times), Taki-po (to cry or mourn at night), and Kiri-kore (without bark—apparently the name-givers met a denuded tree). My second list gives these names as Teuwhakauki, Te Awa-a-kiri-kore, and Takipo.

The next stream that will occupy our attention is the Wai-makihikihi, now abbreviated to Makikihi. As far as is known the full name means "The stream of the white butterfly"—not our white butterfly, the garden pest, but an old native species.

Going up its south-bank the first place marked is Ka-iwi-o-taka (the bones of Taka), and the next is Makikihi. Then comes Iro-nui (a large maggot of the blowfly), Kawa (bitter), and Te Raki (the sky). The river divides into two branches, the north being Makihikihi-wai-pakihi (dried-up Makikihi), and the south Makihikihi-wai-nui (big Makikihi). My second list has the two branches as "Makikihi" and "Ko te makikihi ano ki te pakihi," and another list as Makikihi and Makikihi-iti.

Following the north branch we come to Mara-kihi—meaning unknown to me—Te Mokiki and Kurihia, which should probably be Ka-urihia (the overturnings).

On the south side of the south branch in the Hunter district is Kaiwaro (to scrape), named after a man of that name. My second list gives this name as "Tapua-a-kaiwaro." Tapua, I think, is a contraction of tapuae, a footstep or footmark.

We now come to the stream Pourewa (an elevated post, a tower, or a raised platform). It is now erroneously called Kohika, and the first place up its course is Tauria (to beguile), named after an alluring lady of long ago. Then comes Maiatu—if the "h" has been deleted, this would be Mahi-a-tu (work of a man named Tu)—then Tarutaru (grass), and finally Kauru (the edible part of the cabbage tree). My second list names these last three places as Te Wai-a-maiatu, Taruai, and Te Kauru.

Up the O-taia River the collector has only two names, viz., the Esk Valley affluent is O-whata-whata (full of holes), and the height, Mt. Blyth, at its source is Kahere (this word could either mean "a forest" or a bog of the "quaking qua" description).

Maori names that have been preserved are singularly few up the Pureora River. Wa-pouri (a gloomy region) is up the river a bit, and as far as can be ascertained is Mount Horrible. On the south side the stream past Holme Station is Karara, the South Island form of the word Ngarara, a word which conjures up visions of snakes, not in a bar room, but in the tropics. Unlike the North Islander, who usually confines the use of the word to reptiles and legendary monsters, the South Islander applied it in his new home as a generic definition of all kinds of lizards.

The south branch of the river bore that common Maori name Te Kai-takata (the eating of human beings), and as the writer has explained elsewhere, this probably bespeaks a drowning fatality in the locality. In regard to Motukaika an elderly dame said to the collector that she thought this should be Motu-kahika (clump of white pine). The white pine is called kahika in the south and sometimes it is pronounced "Kaika." The Craigmore district is

Te Whatau-a-Tahurua (the dressed flax of a woman named Tahurua), and a creek or spot between Pareora and St. Andrews is Te Hemoka-o-te-uhakane (the swooning of Te Uha-kane).

There are no old men left among the Maoris between Timaru and Waitaki, but three elderly ladies are still with us, and to them the writer is indebted for a wealth of detail about district names.

Crossing the combined rail and traffic bridge over the Waitaki we will continue north along the main road. As we leave the bridge the hollow to our left is Puna-kawa, and, passing Glenavy, away to our left is the Wai Kakahi Creek, so named because of the fresh-water shellfish, the kakahi, in it. An old Maori once said to me: "Waikakahi was certainly the name of a creek, and was its correct name, but it was not the name of a whole big district like you white people have it."

Further to our west lies the picturesque cone called Pike's Point, after Pike, the early runholder, and whose Maori name is usually given as Maro-kura, which is the general name of the whole jumble of hills from Waitaki to Waihao. One of my informants would have it that its special name was Toro-tu-pateke (crawling after teal). As Dogkennel Stream a little further on is Roto-pateke (teal pond), the writer considered that the word Toro was a reversion of the word Roto (these contraversions occur occasionally in Maori), but meeting the lady four years later she still maintained she was right, and added that the name was originally given centuries ago through some teal taking refuge in the long grass and the hunters crawling after them, feeling the grass to catch them. The hills near there, she concluded, were called Te Maro-kura (red loincloth). The name Roto-pateke was originally applied to a lagoon near Dogkennel Creek, said another informant, and was then also applied to the stream itself. Mr Justice Chapman's list has the name as Te Ropateke, an example of the abbreviation met with in many place-names.

We now pass a number of round ponds, one of which, Shortland tells us, has the name Te-Umu-a-te-rakitauneke (the earth-oven of Te Rakitauneke), having once been an oven where human flesh was roasted. Shortland says it was a large shallow pit, about which the grass and weeds had not been allowed to grow. He adds, "Travellers always halt here, believing that it avails much to say a prayer over their feet on this sacred spot, that they may have vigour for the journey, or, to use their own form of words, that the earth may not be drawn out lengthways—kia kaua e kumea te whenua kia roa."

This "large shallow pit" is now presumably one of those filled with water owing to farming and draining, but, sad to relate, no Maori in the last 20 years has been able to identify the site for me. [Recently I met a man who had been told when a lad, and he said the expression Ka-umu-a-te-rakitauneke covered two waterholes on Mr E. C. Hay's farm opposite Duke Hill, but the one referred to above is the larger one of the two, the one nearer the gate.]

We pass Broad Gully to our left, and the creek from it bears the name Awa-hohonu or Awa-ohonu (deep stream), the Maoris naming it so, not from the depth of water, but from the depth of its banks. Gray's Corner had the name Te Whaka-uki, a similar name to that already noted as a tributary of the Waihao River.

It is hard to translate, and might mean "The big gully of ancient times," or it could mean "the piercing."

Passing over the Waihao River we come to long stretches of road for which no Maori names seem to be available, and then we cross the Waimate Creek and some miles further on we come to Deep Creek, known to our brown predecessors as Pari-haka. This name can be spelt in quite a variety of ways without effecting the meaning, viz., Pari-whanga, Pari-whaka, Pari-wanga, Pari-waka, Pari-hanga, Pari-haka, Pari-anga, and Pari-aka.

The waggoners in the early days called it Deep Creek, not for the amount of water in it, but for its depth of situation, and, speaking to me in 1923, old Henare te Maire said: "The Maori name of what you white people call the Waituna or Deep Creek was Pari-haka, and it practically means Deep Creek in our tongue." As "Pari" means "a cliff" and "Haka" is "a deep valley," the idea of the name-givers in each language is identical. Another Maori said to me, "Parihaka or Deep Creek lies on the lagoon side of Paul Studholme's old place, and it runs into Lake Wainono."

Continuing north up the Main Road the next creek is O-turehua, probably named after a man who had a name of profound mythological significance, "The standing place of the sun-god." One informant said to me, "Oturehua is the creek at Mr Jack Murray's farm, and the bridge over it is where the girl was killed in a recent motor accident."

The Hook River had a Maori name, Wai-ariari, or Wai-erieri, with the pleasing meaning, "water as clear as crystal," so said my principal informant, and she continued, "North of Oturehua Creek, the next creek to cross the road is a little one called Pakeha (a foreigner, usually said to be fair skinned), and the next one is also small and is called Takaha (to strike strongly, or to make snares—the Maoris say the latter meaning is correct here). The creek that crosses the road just before you reach Horseshoe Bend was called Ka-ewaewa-te-raki [the same name as the northern extension of Lake Wainono]. The creek at the Otaia schoolhouse had the name Te Kakau-a-takaahi (the heart, or the bowels of affection, of a man named Taka-ahi—his name means "to fall in the fire"), but was generally shortened to Takaahi [pronounced Ta-kahi, lengthening the second vowel]. Hau-kane (blustering wind) is a blind creek beyond Takaahi and sometimes forms a little lake. Then come two creeks, Taua-nui (large war party) and Mahuika (the god of fire, the grandfather of Maui, the demi-god), and you are at Otaia River, beyond which I do not know the names." The full name of Mahuika Creek is Te Kai-a-mahuika (the food of Mahuika).

In answer to a question she replied, "I do not know a place called Ka-iwi-o-taka (the bones of Taka) on the Makikihi River, but between the Otaia Railway Station and the sea is a low place sometimes covered with water, and it was called Ka-wai-o-taka (the waters of Taka)." Somewhere about Lyalldale there is Ka-iwi-o-tapu (the bones of Tapu).

Another informant said: "A place called Kaiwaro was named after a man, and lies between the Makikihi and Hook streams near the hills. It was once a pa, but I know of no fighting having taken place there. The Hook River starts in three creeks which

come out of the Hook Bush at Upper Hook. There was never a pa there, but in the winter a camp was in the bush for catching birds, and it had a long name covering the three creeks, Ka-punapuna-a-Kaiwaru-mihirau, meaning the springs of the woman of that name. She was an ancestress of mine, and I had a sister called after the first half of her name, Kaiwaru. What her full name means I cannot say, but 'waru' means to scrape a thing. The full name was seldom used, the district round the Upper Hook schoolhouse being generally called Ka-punapuna (the springs—meaning the start of the three creeks)." The gorge from which the Hook comes is Te Pari-a-takai-waho (the cliff of Taka-i-waho—he was a Kati-mamoe chief).

Another informant said: "The region around the Waihao near the sea used to be haunted. When the mouth was open a ghost would come in from the sea, and it was usually a whale, a shark, or a giant eel. Tu-te-raki-hua-noa was its name. It would go up the channel to Lake Wainono, and the water would go thick like mud and of a yellowy look. I do not know how long it lasted like that, but the name for that state of the water was Tutae-matuarua. To see it was an omen, a sign of death. The ghost could turn into a shark or an eel, and sometimes it visited the Aitarakihi Lagoon above Timaru and the water there would go tutae-matuarua. The name Matuarua on your map might be from that ghost.

"Once two women I knew camped in a tent at Te Rua-a-te-unu. Suddenly the tent canvas began to flap, and, as there was no wind, they were much afraid. There was near it another tent which did not flap at all, so they left the haunted tent and went to stay in the quiet tent, which remained still. It was said to be the ghost which caused their tent to behave in such a strange manner."

CHAPTER VI.

ALONG THE COAST.

Sometime in the 'seventies of last century a Maori wrote the names of many of our coastal features on the blank outline of a small-scale map of the South Island, and these names will be considered now. Beginning at the Waitaki (or Waitangi in standard Maori), the first spot is the fishing camp on the north bank of the river at its mouth. This was named O-te-heni after Te Heni, and opinion differs as to whether this Te Heni was a man or a woman. The next name is a common one in southern Maori nomenclature, being Te Awa-kokomuka (the Veronica stream—Kokomuka being the southern name for what is called koromiko. The Maoris of the south have assured me they had no such word as koromiko in their vocabulary). This South Canterbury spot is known afar, for a South Otago Maori remarked to me, "Te Awa-kokomuka is a lagoon between the north end of the Waitaki railway bridge and the sea, and near the latter. There was an old settlement beside it, and Mrs Potiki and Mrs Ruru's mother, both of Port Molyneux, were born at that place." Local evidence is to the effect that a creek known as Te Awa-kokomuka flows down a gully into the top

end of the backwater that extends from Waitaki Mouth up the coast, and that this hollow is known to the white people as Dinah's Gully.

The next place going north is Te Raki-whaitiri (the thundery day). The only clue the writer has to the locating of this site is, "There is a slaughter yard there."

The next place named is Te Ika-a-puku (the fish of Puku) and the next Toro-mikimiki (creeping vegetation), but my notebooks yield no facts about either.

Now we come to Tukarae-o-pito. This refers to a person named Pito, but its exact significance escapes me, but one of my Maori friends says "Tukarae" means "a point of land," and another defined it as "a point sticking out."

The map compiler had evidently written Pito, but either he or someone else has added a stroke, converting the "P" into an "R," and making the name Rito, but five of the local Maoris inform me that the correct name is Pito. There is also a place Te Kai-o-pito (the food of Pito) known traditionally, but its exact site is forgotten. A district Maori changing the "k" into "ng," as is often done in the south, wrote the name down for me as Tungaraeo-pito. Its location is "The Box" at the very ancient mouth of the Waihao, and that brings us to the next name, Kotore-o-waihao (the end of the Waihao). When the river was not running strong enough to keep its way into the sea open, the pounding gravel, brought up from the Waitaki by the strong set of the ocean current from the south, soon filled up the gap, and it remained closed except for such times as strong floods cleared a temporary passage. The river baulked of its desire for an open exit, flowed up the coast for miles in a kind of attenuated estuary. What water escapes soaks through the gravel and sand, and this big bank is the usual end of the river. These sea-banks are known as "kotore," a word denoting the lower end of a thing, and the one south of Timaru is known as Kotore-otipua. The "tino," or exact location of the name Kotore-o-Waihao is a mile or two above "The Box."

The next name is Kai-matarau, also written Akai-matarau, the meaning of which is explained in the chapter on the Waimate district, and then comes Te Kutuawa (the mouth of the river).

According to all my informants, the map-maker is in error in the order of these two names and has reversed them, for Kutuawa, they say, is where the river had its mouth after the one further down the coast had been blocked up, and it is above the Kotore a fair way, and a mile or two further north comes Kai-matarau at the southern end of Wainono.

To resume our northward tour, Te Pou-a-te-wera (the post of Te Wera) is to the east of Lake Studholme (Wainono), and Kae-waewateraki is the thin northern extension of the lake along the sea coast. None of the present Maoris seem to know the meaning of this long name. In standard Maori it would be rendered as Nga-ewa-ewa-te-rangi. The name was bestowed centuries ago, and might describe the sky when it is covered with wisps of stringy-looking clouds. One of my informants called it Ka-ewaewa-o-te-raki, and said it had good eels in its waters.

The next name on the map is Te Rua-koaro, and is apparently a hollow with water in it, for the only one of my aged friends who knew the name said it was north of Wainono, and that it was through being a resort of eels it got its name, "rua" being a hole in the land, and "koaro" a hole in the wet mud at the bottom of the water. These "koaro" holes were made by eels, and quite a number of them were in this particular water hole.

Then we come to Makikihi and to Pourewa (elevated or floating post). This last name designates a river, but, strange to say, this river is on our maps as Kohika, although Torlesse in his 1849 map clearly marks it, spelling it Porewa. It would be interesting to know who changed the correct name to the one now used.

My second list gives the next name as O-kahu (place of Kahu=the hawk), but the next name on the map is Okakuu, so written to show the emphasis on the "u," but what Okaku means, the collector does not know. A Maori told me it meant "the adherings," like limpets sticking to rocks. Another said it meant water seeping through shingle.

Then we come to a lagoon, Te Whakai-a-Kohiku (the feeding of Kohiku), but what he was fed on is not related, or the tradition died with the last generation.

There is a mix-up about this name, and we can consider it now. Leaving Waitaki on January 15, 1844, Dr Shortland and his Maoris camped that night in the dry bed of the Waihao River about one mile and a-half from the sea. Next day they proceeded up the "pebble ridge" along the sea shore with "lake Waihao" on the left. "After leaving Waihao, which was nearly three miles long, we passed several small 'hapua' similar to it. They were all crowded with ducks, but so shy that I wasted much time in trying to get a shot at them. This, and the fatigue of constantly walking on loose shingles, caused so much delay that we made only six or seven miles' progress during the day. Evening coming on, we resolved to halt for the night on the beach by the side of one of these lakes, called Te Whakai-a-kohika, the water of which was drinkable. Most of them we had found to be too brackish to quench our thirst." Next morning "we still continued to toil along the beach for about six miles; and then crossing some low grassy hills we again tasted good water at Waimakihikihi [Makikihi] for the first time since we left our encampment at Waihao."

The distance from Waihao (Box) to Makikihi (Mouth) is 10 miles, and from the latter spot to Pareora (Mouth) is almost the same distance. If the party covered six miles the first day, that would leave four to Makikihi. The recorder says six, but it was virgin country, and distances would be hard to estimate, so the statement there is not irreconcilable. From the Waihao Box a tramp of about four miles would bring him near Lake Wainono, and six miles would bring him near its top end, so the supposition is that he camped between it and the sea at its north end. Nowhere does he mention Wainono, and his map only shows four lagoons north of Waihao. It seems likely that when writing up his notes he inadvertently wrote the name of the lagoon you pass before coming to the Otaio River for the big one he passed before reaching Makikihi. Shortland was a methodical and accurate man,

but his book shows one or two small errors, such as writing Taki-te-uru for Arai-te-uru on pp. 188 and 190 and so on.

None of my usual Maori informants knew anything of any place of this name Kohika except the oldest lady, who said it was a lagoon near Wainono and near it was another lagoon named Marakura. She did not appear to know the places, but knew the names traditionally. Of course, it is possible there were the two lagoons nine miles apart both bearing the same name, but that would not meet all the difficulties. We can accept the lagoon at Otaio as definite, for not only does the map maker of 1879 record it, but in a list from another Maori source written in 1880 the place is given in exactly the same position as on the map, and, moreover, is spelt as Shortland spells it, with the final letter "a," and not "u." This lagoon at Otaio may be the explanation why the word Kohika was clapped on to the river in place of the genuine name Pourewa.

Shortland says the water at the spot six miles north of Waihao was drinkable, but that would be probably because he would boil it in the billy. The Maoris say that Wainono is brackish and not fit to drink. In the olden days when travelling between Waitaki and Makikihi, there were reckoned to be two places where one could get fresh water, and one was at Waikawa near the Box at Waihao, where was a clear spring, whose name has been forgotten by this generation. The next usable water was at Ohari, south of Wainono, and then there was none until Makikihi, travellers carrying what supplies were needed in the old containers known as "ipu."

To resume our pilgrimage, the next place is Otaia—not Otaio as commonly written. Torlesse wrote it Otaio in his 1849 map and perpetuated that spelling. All the Maoris are unanimous that Otaia is correct, although very few can explain its origin, but I met one who said it meant "to dash down."

Then comes Otaoka, the name of the St. Andrews creek, and called after a fierce old fighter of 300 years ago. His name means "property or possessions," and he was the sort of man (like the barons of old) to see he had plenty of them.

The next name is Pureora, a religious ceremony to free a person from tapu. Probably we are indebted to Torlesse for the erroneous form Pareora.

The map then proceeds with Hene-kura, Patiti, and Timaru. The first of this trio is generally written Hine-kura (red maiden), the second means a kind of grass, while Timaru, on the face of it, translates as "sheltered cabbage tree." Mr James Cowan wrote, "The name Timaru, by the way, means literally 'Shady Cabbage Tree.' " This would infer that a particularly umbrageous specimen originated the name. The word Timaru is probably a local adaptation of the usual word Tumaru (shady).

Leaving the place of this famous cabbage-palm we come to O-tu-tohu-kai, which a Maori told me meant "the standing sign of food." This creek flows into the sheet of water known as Wai-tarakao. A few southern place-names have the word "tarakao" as their principal constituent, and the collector tried to fathom its meaning, with little success. His mentor, a very

old man, said it conveyed the idea that if you fell into water so described it was hard to get out again; it was water which would hold you in its embrace. To my mind, this conveys the idea of quicksand, but other investigators may have encountered the word, and may be able to shed further enlightenment on its signification. If there be no quicksand patch in the wide marshy lagoon, there might be mud of a particularly viscid nature. [Since writing the above remarks, the newspapers have published an account of the rescue of strayed horses from the Washdyke quicksands.]

The next coastal name is that of Totara—maybe named after a person who had been named after the tree. Totara, like Kowhai, is frequently in use as a place-name. Then comes Kapeakete, and failing tradition it is hard to say whether the name should be Kapeakete (a basket pushed away) or Kape-a-Kete (the eyebrow of a person named Kete). On the coast in the Seadown district there are Matau and Tauahi. The former could denote a fish-hook, the right hand, or knowledge, and the latter name is “to make a fire.” Several meanings could be attached to the next name, Oraka, as it could signify a bar, a shoal water, or a shoal of fish. Hawea (doubt) at the mouth of the Opihi, may have been named after the famous Hawea tribe, and the next name, O-rahui, would imply that the spot was a fishing place reserved for some particular purpose or for some group of people. [Verbally I was told that Parehuakina is on the south side and Pare-tataha on the north side of Opihi Mouth, and that Ohine-wahia is a lagoon near Matau at Seadown.]

The next map name, Kui, may have been given to commemorate an ancient race so denominated; they are said to have been a people of short stature who inhabited New Zealand after Maui visited it.

The next name Unerewa has an unusual look so we must hasten to say that in standard Maori it would be Hune-rewa (the floating down of the raupo). The southern Maori deleted an aspirate whenever he felt like it, and sometimes he made partial amends by inserting an extraneous “h.” Orari is a well-known name, and while it might have been called after a man, or mean a wet place, my Maori friends consider it meant “a gift of fish,” the particular fish being the rari, or ling. One of my friends always called it Oreri. I was assured the correct ancient name was Te Ahi-rari, later shortened to Orari.

Above Orari is Waipohatu (stony stream), and O-tuakiri, named after a person whose name means “an abrasion of the skin,” probably after some accident.

To the south of Rakitata Mouth is marked Kura-mahaka, and to the north Tumaruraki, both personal names, the former meaning “pleasure in an ornament,” and the latter “dry and shady.” Then come three brooks, Kauae (the jaw), Whaka-a-tara (harbour of Tara, a chief), and Patu-riki (a small mere weapon). The next name is Heke-ao (descending cloud), which is the Hinds River, after which there are three more watercourses, viz., Kakaho (a kind of swamp reed), Koroki (speech), and Te-mihi (the grief). It is probable that the Tau-whare-kaho mentioned by Mr W. H. S. Roberts is the Kakaho of this map, and that Kakaho is only the short rendering of Tau-whare-kakaho (overhanging reeds). It seems

probable that the other two names also are abbreviations. [Koroki's full name is Te Wai-a-Rakai-Koroki, and the other's is Te Wai-a-te-mihi—Later information.—H. B.].

Above Te Mihi is the Purakanui (a large heap), a stream which Mr Roberts calls Pu-rakau-nui, making the spelling similar to the place near Dunedin. Then follows in order, Waikakahi (shellfish stream), More-tahi and Ti-oioi (shaking cabbage tree). The word More-tahi also has to do with the cabbage tree, the "More" being the taproot. A Maori tells me that the head of a fish jutting out prominently is also called "more," and "tahi," of course means "one."

The next place, O-uhi (the place of thatching) is a bit inland and then comes the Haka-tere (swift waters) known to us as the Ashburton River. The spot to the south of its mouth was called Tuhina-a-po, the name of one of the marine deities who guided the Maori in his ocean migrations. Further north is Ohiraho, named after a man, and then comes Whaka-nui (a large harbour) which may have been named in memory of some large harbour. The next place is Whaka-nui No. 2, a case of two adjacent places bearing the same name. Another meaning of Whakanui is given by Shortland. [See Chapter VII].

Still continuing north we meet Wharau (a shed) and two places a little inland, Owharauka, apparently named after a person whose name means "huffy," and Rerepari (Rere—a leap; pari—a cliff). Heru-kauae (heru—a comb; kauae—the jaw) is on the coast, and again we have two places marked as being a little inland, Te-Hemoka-o-pakake (the swooning of a seal, or of a person named "Seal"—my Maori friends did not consider "hemo" as meaning death, but rather a fainting fit), and Te-Awa-tumatakura (this can be intelligibly Anglicised, "Matagouri Creek"), the former being marked in the Seafeld district, and the latter as in the vicinity of Kyle.

The next name up the coast is Te Wai-o-pohatu (the creek of a person named Pohatu, a word which can be interpreted as stone or rock), and then comes Totara-tahi (one totara tree) and Te Waitohi (this is the name of a ceremony in which water was sprinkled over infants, or over warriors going to fight—a very sacred performance).

We have now arrived at the south bank of the southern outlet of the Rakaia river, a spot known to our brown predecessors as Tahu-watao. The spelling is quite clear, as the mapmaker had the good sense to print his names in Roman capitals but the translation is beyond the collector's powers. A Maori told me it meant a determined lover, or two young people meeting at a spot agreed upon. From another source I note that the name of Rakaia Mouth is Orehu—the place of Rehu, "misty."

On the island between the two main mouths is O-te-peka (the place of the river branch, or by a coincidence it might be the place of a person named Te Peka—"the branch"), and on the north bank of the northern branch is Te Ara-waere (the cleared path). Just a bit above this there is an example of what the white man regards as a "jawbreaker"—Whakapatuakura and in the absence of tradition we might assume that someone named Kura had shrewdly struck a blow or killed someone here. [This creek is named the

"Kakapapakura" in a Canterbury pioneer's reminiscences, and in Torlesse's map of 1849 it is Waka-papa-tua-kura].

Then on the coast we come to Tuna-whiua (to throw eels, either by catching them by hand and flinging them on to the bank, or by using a "bob" when they can be projected out of their native element with some velocity), and Wai-kakahi (the stream of the Kakahi shellfish. This latter is a very common name.

We are now at the outlet (when there is an outlet) of Lake Ellesmere or Wai-hora (spreading water) and the coastal names cease on the map we have been following, but we can retrace our steps down the coast considering some names that are given as slightly inland on the map.

Between Lake Ellesmere and the Rakaia River two brooks are named O-hiahia (the place of Hiahia, a person whose name means "desire, or wish") and Te Awa-punapuna (the brook of springs). [Note: W. H. S. Roberts names Hakitai, Muriwai, Orehu, and Hireware in this section.—H. B.]

Inland the Chertsey district was O-whare (the place of a dwelling) and Pendarves was O-taka-puneke, which incorporates the name of a celebrity of many generations ago. The Seaview district had the name Te Wai-o-te-karara (the watercourse of Te Karara—a chief whose name can be rendered as "The Dragon").

The other inland names on the map have all been dealt with in various chapters to follow except several in South Canterbury. One of these is Kotuku at the south-west corner of Lake Wainono. The full name should be Tare-o-kotuku (the gasping of the white heron—evidently it had been caught with a noose round the throat). South of this the mapmaker pens Kohare but my informants mostly prefer Ohari as the name. Then, in the vicinity of Studholme railway station, he marks a name Tane-hakau. Another authority gives this name in full as Te Rakau-a-tane-a-haka (the weapon of a man named Taneahaka). South of this name he writes Kopiro. If a cloud or mist rested on the distant hills, the old people in South Canterbury would say, "Look! There is a kopiro." It was a weather omen, usually of thin misty rain, but the place-name is not Kopiro as there is overwhelming support of Opiro. It is the name of the Sir Charles Creek, and was originally applied because that stream, notwithstanding its aristocratic English title, at certain states of its marshy career, had a peculiarly bad smell. [The Sir Charles was named after a stallion on Studholme's run in the 'fifties.—H. B.]

The only map name remaining to mention is Kaumira, applied to Mt. Nimrod, and thereby hangs a tale. Long ago a party, under the aged chief Te Kaumira, wishing to pass from the Hakataramea Valley to the Pureora district, crossed the intervening range, but were overtaken by a severe and unexpected snowstorm. They hurried to reach safety but the blizzard soon separated them, and when they managed to re-assemble, they found the only one missing was the old chief. When the storm abated, a search was made, but it was weeks before his body was found under a rock shelter. The cold had preserved the corpse so well, that the features were like those of a person who had just died.

The spot at the head of Pareora River where the body was found was named his cave (Te Ana-a-te-kaumira), the part of the range

round Mount Nimrod was called his roof (Te Tahu-a-te-kaumira), and the whole of The Hunters Hills was named Te Tari-a-te-kaumira. In South Canterbury the word "tari" means a long ridge or a continuous series of heights, and this thirty-mile long elevation commemorates the ancient chief who lost his life on the northern, and highest, end of the hill-chain. The southern end called Mount Studholme is Te Tapuae-a-urihia (the footstep of the chief named Urihia), sometimes shortened to Tapu-a-urihia.

Under the shadow of The Hunters Hills the Maori name of Bluecliffs has proved too elusive for me. I thought it was Te Kiokio, but found this was north of Pareora in the Claremont district. I have been told it was named after an ancestor, and that it is a short and familiar name, and further that the name sometimes attributed to it is not correct, and there the matter rests. Another run associated with the pastoral history of the Rhodes family is Hadlow, once part of the Levels, and it had the ancient Maori name of Mau-huata (to grasp a spear) while Taiko Flat was Te Hika-a-tama (the falling down of the son).

CHAPTER VII.

FROM TIMARU TO RAKAIA.

Dr Edward Shortland, M.A., as "Protector of the Aborigines," paid a visit to the South Island in 1843-4, going as far as Riverton. On his way back he walked from Waikouaiti to Banks Peninsula, and his book, "The Southern Districts of New Zealand," is a valuable commentary on the country and the Maoris and whalers of that period.

His remarks about the Waihao and Wai-ma-kihi-kihi have been already noticed, so a brief recountal of the Maori names from that point northward may preface this chapter.

He mentions Pureora (which is the correct form of Pareora) and then a deserted whaling station at Hine-te-kura, near Timaru, and then these in order:—

Te Aitarakihi, the commencement of the Ninety Mile Beach.

Waitarakao, a large "hapua" or lagoon or sheet of water.

Wai-a-te-rua-ti, a settlement in what is now the Temuka district.

Haro-whenua, a large wood about four miles from Waiateruati.

Ohapi, a small river with several branches.

Rakitata, a rapid river with water the colour of pipe-clay.

Pakihaukuku, a stream about two miles north of Rakitata.

Te Takanga-o-te-kotuku, a vale a few miles further on than Pakihaukuku.

Hakatere, a river then nearly dry.

Whakanui or Hakanui, means the "great halting place."

Orakaia, a river of several branches, each with a different name.

Taumutu, a settlement on Lake Waihora.

This is journey's end as far as we are at present concerned, but before passing on, the traveller mentions a place called Rere-pari, about four miles north-east of Wakanui (alias Whakanui and Hakanui).

We can now follow in Dr. Shortland's footsteps but will diverge at each river to follow it up to its source and then return to the sea-coast. Let us follow up the Opihi River. At its mouth to the south we have Hawea, and to its north there is Orahui. Continuing up the north bank we have Pari-koau (shag cliff), Te Mahika (the work), and Maui (a hero of old) before the river bifurcates. On the south bank there are two places before the bifurcation, viz., Rikataui (rika—the hand; tauī—to cover with leaves), and Roroa (long).

Following up the main Opihi River we come to Huri-tini (many turns) in the vicinity of Raincliff, or above it where the river performs some evolutions of a winding nature. Starting somewhere in the vicinity of Fairlie, The Brothers Range was known to the Maoris as Tu-mana-wata, and runs between the Opihi and Tengawai Rivers. The spelling is clearly given, but the meaning is too obscure for any ordinary interpretation, but two of my Maori friends considered it meant "the strong beating of the heart." This hill system probably ends at Sutherlands.

In the chapter on the Mackenzie Country, Otahiku has been identified as in the neighbourhood of Ashwick, and north of it rises Te Aruhe-pora mountains. The tributaries of the Opihi up there were detailed in that chapter.

Retracing our path to the Raincliff district we now follow up the Opuha and come to Mou-tawhaka (a split island), to Tuawhe (name of an ancestor), and to Tuke (elbow). After this the river divides, and in the Sherwood Downs district what the collector takes to be the Ribbonwood Creek had the Maori name of Tuawhe, the same name as lower down the Opuha. A stream above it, either Deep Creek or the one above it, was Tai-pokia (tai = tide; pokia = covered over). The collector has a note that the full name of this stream is Te Awa-a-Taipokia (the stream of a man named Taipokia).

Let us go on to the source of the north branch of the Opuha, where Butler's Saddle was known as Kairaii or Kairai, and Butler's Creek as Te Awa-kairai. The word Kai-rai may mean "abundance of food," and of course may be a personal name.

Forest Creek has the popular name of Totara, while the Sinclair Range and Sinclair's Saddle was known as Paroparo. Many generations ago there was a Waitaha chief named Paroparo-te-whenua, who made a tour through the backblocks of the South Island, apparently spending some years on the task. It is said he ascended mountain ranges to better see what was to be seen, and finally wound up his tour at Foveaux Strait. It would appear as if he had climbed the Sinclair Range from his name being applied to it, and the next name westward, Whenua-hou (new country) would lead one to think he had expected to come to land's end but found there was still fresh fields to conquer. This name, Whenuahou, would seem to apply to part of the Two Thumb Range.

A creek flowing into the Macaulay River was Puaha (the mouth of a river), and this may have been the Stone Hut Creek, the Macaulay being Maukakukuta, the same name as a mountain on its eastern side. The river called Ruapu (for short) or (in full) Te Awa-a-Te-Ruapu (the river of Te Ruapu) may be taken as the

Godley. Another river, Te Awa-a-Taha-toa, is probably the south branch of the Opuha River, only one branch of which bore the name Opuha.

A query has been raised as to the whereabouts of Mauka-kukuta. This I consider to be Mount Ross, east of the Macaulay River. An old survey map gives Fox Peak as Otupaka, and Coal Creek Peak as Whareraki, both in the Two Thumb Range. Another name whose locality is sought is Hamua, and it is a striking fact that Whareraki and Hamua are almost on the same parallel of latitude. Coal Creek runs into the Rakitata, and both it and Coal Hill bear the name Hamua, while due west Coal River runs into the Godley and Coal Creek Peak is Whareraki.

Following up the North, or Waihi branch of the Opihi, we come to Wahine (woman) about where Winchester is, and above this come Okanekane No. 1 and O-kanekane No. 2—two places close together with the same name, and both named after Kanekane, one of the two daughters of Potiki-tautahi, a Rapuwai chief who was killed at Lake Wanaka during inter-tribal warfare some 300 years ago. The word Kanekane denotes sawing a block of greenstone into sections, and has a modern meaning of “dancing.”

Then comes Te Rau-kapuka (the leaf of the broadleaf), the bush at Geraldine, and away further up about Woodbury Rere-wahine (the escaping woman), and somewhere in the same district Here-wahine (woman tied up or bound with cords).

Going inland up the Orari River about where Clandeboye is was named Taka-wati, which I was told meant “to fall and break.” About where the railway bridge crosses the stream is Te Ao (the cloud). About opposite Arundel but on the Orari was a place named Haka-rewa (elevated valley), while approximately where the Phantom and Hewson Rivers join the Orari was a locality known to the Maori as Maurea, probably a woman's name, as it appears to be a term for soft, fine hair. Up here the Phantom River may be the Awahihi, which a Maori said meant “river of the sizzling noise,” while the Maka-ta-roa (the long tributary) may be the Hewson.

Coming to the big river, the Rakitata (the side of the sky), and going inland along the south bank, the first-named spot is Takata (man), and is where the lowest branch of the river joins the main current. Where this channel leaves the main stream was Ka-au-raki (the turning aside—spoken of in the plural, as also is a junction in Maori—i.e., where we would say “the junction of two rivers,” the Maori would call it “the junctions of the two rivers”).

By a strange coincidence, where the bridge was built was known to the olden Maoris as Mai-tane (man's work), the island was Hua-kina (to uncover), and its top end Horo-roa (slowly crumbling away) as if the current was gradually swallowing a little of it every now and again. A place there was Toka (rock), and where the river divides was Wai-takai (stream winding round).

Ascending the north bank from the sea until we come to about half-way up the length of the island, the Maoris knew a spot as Whiwhi (entangled) and just above it was Kaika (habitation). Where the railway crosses the north branch or in its neighbourhood was Whaka-tao (to cause to spear) and above this was Tuke (elbow), while where the river is in one stream before it divides was Kahu-

tawe. This is a peculiar name, as "kahu" means surface, and "tawe" is to ascertain the depth of water, but a Maori tells me that kahu is a cloak and tawe means to cast or throw off water, so the name signifies a waterproof coat.

There is now a long stretch of river with no recorded Maori names, until we reach Chapman's Creek, Ai-kawa ("a bitter begetting," presumably, but it may have other interpretations unknown to the collector).

Boundary Stream was Hine-wairaka (a pleasant maid) evidently named after some damsel of long ago who owned this pleasing name. Then comes Coal Hill and Coal Creek, both called Hamua (an elder brother) apparently a man's name. The next creek of any consequence bore the name Hapu-iti (little family), and the next, Okai (place of food), while Ben Macleod was known as Koroki (to speak). As mentioned before, Forest Creek had the name Totara, while the region round Mesopotamia Station was designated in olden times Rakitata-ki-uta (inland Rakitata). The creek at the station was Te Awa-a-te-kapo-iti (the stream of Te Kapoiti), and Bush Creek was O-rae-korokio (the headland with korokio shrubs on it). Black Mount and Black Birch Creek were Katawai (or in standard Maori Nga-Tawai—the beech trees). The Havelock River was Te Awa-atukua ("the river of Tukua") while Clyde River was named after a person called Moinaina (warmth), or to give it the full title, Te Awa-a-Mo-ina-ina. Tradition, and also the records of Dr Shortland, say that the Rakitata River started in three small lakes named O-ue (place of shaking—probably an earthquake, or it may be a personal name), Kiri-one-one (sand and gravel) and O-tama-tako. This last is named after a young man yept Tama-tako (tama = a son; tako = the common house of the younger men). It may be the so-called lakes are glacial lagoons at the head of the Havelock, Clyde and Lawrence branches of the Rakitata headwaters. There was no hard-and-fast rule as to what constituted a lake, and lagoons were classed as such as well as big sheets of water.

Coming back to the seacoast, and ascending the Hekeao (descending cloud) or Hinds River there are a number of names clustered near the coast in its vicinity. Up the river a bit is Makiao (a kind of shrub or small tree), and between it and the Rakitata, in the Lowcliffe district, is a spot that was called Ohonu (deep). On its north side, and between it and Eiffelton, is a place rejoicing in the queer name of Puku-tahi (one stomach). [Note: W. H. S. Roberts says Hinds township was either Wakara or Waikara.—H. B.]

Further up the Hinds River, and just about where the railway line crosses it is Karipo (water quivering as by the fluke of an eel). On the Purakanui Stream Winslow or its vicinity was known as Rukuhia (diving), and where the stream starts about Chelmsford or Lagmhor bore the name Tokara, which would probably be Tongara in standard Maori, although its southern signification is unknown to the collector. [From another source we learn that Tonga-ra was the name of the plain between the Hinds and Ashburton Rivers from the sea inland.]

Our northern progress brings us to the Ashburton River, and the first place some distance up its southern bank is Hakatere (swift waters), the same name as that of the whole river. Higher up, and a bit south of the river in the Flemington district, was Paturiki, the

same name as one further down the coast. On the river bank in the Wheatstone district there was a name, Whaka-taka (to cause to fall), and further up the river Tuhuka (the perch part of a bird snare) and Kapuka (the broadleaf tree). This name covers the site of the town of Ashburton, and then a long way up the south bank comes Tutae-wera, in the locality of Valetta. It is a hill.

Up the north bank the first place has the short title of Tu (standing), but its full name is not in my notes. Above it and away from the river, in the Riverside district, occurs the name Whareka. This could mean "house with a fire burning in it" or "house on fire," but probably it is a name for a kind of plant. Further inland, and about half-way between the Hakatere and Whaka-nui streams, a spot had the strange name of Ihao. Someone else will have to undertake its interpretation.

Some miles above Ashburton, about Winchmore, there is a name, Maka-watai (maka, is "a branch of a stream" and watai means "stretched out"), and above it, near Greenstreet, is O-piha, called after an individual named Piha (fish-gills). In the Methven district is a place which was known as O-hine-tu (the standing damsel), and O-ue-tou, named after a man whose name could be translated "wet and shivering," is the Lauriston district. [It may be that Maka-watai was the name of the north branch of the Ashburton River, but W. H. S. Roberts says it was Hukanui.]

After the Ashburton River forks at the town of the same name, the south branch is the longer and larger of the two, so let us follow it up. A good way up it is joined by Taylor Stream, whose Maori name was Ha-tere (breathing quickly), and further up it is joined by the Stour River, whose Maori name was Mata-kou (a point cut off, or in other words "a stumpy point"). [English Query: How many Canterbury brooks are called after "Taylor"? There are three called after him in Southland!]

Continuing up the south branch we pass the Clent Hills, Uhi (to cover over) where the Stour River joins the main stream. Then come three lakes—Kiri-honuhonu (kiri, gravel; honuhonu, deep water), Lake Acland; O-tau-tari (the place of a man named Tautari), Lake Howard; and Puna-taka, Lake Tripp. An old Maori friend of mine many years ago wrote down a long list of place-names, and he put down five lakes above O-uhi and connected with the Ashburton River watershed. Kiri-honuhonu he writes down as Kiri-honihoni (small, fine gravel), Otautari and Te Puna-o-taka (the spring of a person named Taka, a word which usually means "falling"). The two additional lakes he enumerates as follows:—"Otama-Tako-Kihangatere and O-Tuhare-kai."

The former is an interesting item and requires a little explanation. It shows there were two Otamatako lagoons, one at the head of the Lawrence feeder of the Rakitata, and the other at the head of the Ashburton. They cannot be a great many miles apart, and to distinguish them the latter is designated Otamatako-ki-hakatere. This last word is the ordinary name for the Ashburton, but the first half of the word Haka-tere could be written whanga, wanga, hanga, anga, whaka, waka, haka, or aka without altering the meaning. It reminds one of the English poet (Kipling) who wrote,

"There are nine and sixty ways, of constructing tribal lays,
And every single one of them is right."

The O-tuharekai is what is marked on the survey map as "Maori Lakes," but the collector cannot supply the interpretation. There are at least two of them, but the collector has only the one name, for the old gentleman then goes on to Oturoto (Lake Heron), and into the Rakaia country. [Otuharekai is later written Otuwharekai (tu, standing; whare, dwelling; kai, food), and one of my Maori friends thinks it was an olden name for a whata or food storehouse.] The Big Hill Range, to the best of my knowledge, is Putea-whitia, the name of a person meaning "a kit of clothing hooped up."

Having seen the origin of the South Ashburton in the fastnesses humorously named in the survey map "Wild Man's Brother" and in the Arrowsmith Range, let us return to the North Ashburton. Before us the Winterslow Peak and Range is O-pihako, a word that means "empty" but may be a personal name. A Maori told me it was a man's name and meant the young of some seabird. The next name is spelt Te Kiakie in my record but should be either Te Kiakia or Te Kiekie. This last name is in the vicinity of the Somers Range, and it is said to be the correct name of Mount Somers itself. The only name given for Alford Range and Forest is Te Makaha (the strong branch or the snare). O-puke is the Mount Hutt Range and Maita the Old Man Peak. One of my Maori informants said that Maita meant a feathery or a downy mat.

Although each of the branches of the Rakaia had a separate name, the only one I know definitely is Makimaki, a word implying that the namegivers were benumbed with cold, or were unnerved at the fierce current. It is also considered one was known as Peka-peka (a branch stream), and another as Rohea (delimited).

Considering the size and the importance of the Rakaia River very few place-names have been preserved along its course, particularly in its lower stretches. The word Rakaia seems to be the southern form of Rangaia, and tradition says it was named because parties of travellers were set out in order or in rows to ford the river. A tuwhana or pole could be held against the current to break it for the women and children, or a row of people could all clutch the pole and advance abreast with the set of the current. The former method would do for swift, narrow streams, the latter for wide channels.

Above its mouth on the north bank was a place-name O-tua-puku (a round cord plaited with four strands). If this be not a personal name it would seem as if a flax rope had been made to assist some early party.

From here we go a long way up the river to the Windwhistle Bridge where are three names in quick succession, the first being Kaitangata (eat men). Contrary to common belief, this does not indicate the locality of a cannibal feast, as the name can be applied to spots where lives have been lost by landslides, tidal waves, floods, or other super-natural means. In this case the spot may have been named through a drowning disaster, and it may have been the river which was guilty of "eating men."

The next name is considered to be the island where the bridge goes across, Marutaomu, and above it is Wakawatai. The former name is beyond me, but the latter may mean "to be stretched out." A Maori informs me that Maru-tao-omu means "a sheltered place to steam food in an earth oven."

Then we proceed far up the river to O-turoto (this seems to be named after a man whose name means "standing inside") which name covers both Lake Heron and Lake River which connects it with the Rakaia, and this name is also applied to a lagoon near the latter's source.

The next affluent from the south after Oturoto bore the name Tuarau (or O-tuarau by my supplementary list) and the next had the name O-tuharekai, a name identical with one down on the Ashburton River. Tradition says a "pukutuara" (fabulous reptile) lives at the head of the Rakaia River, but I could get no story about it.

Strange to say Temuka is not marked on the map. The correct name is Te-umu-kaha, but as it is pronounced Teu-muk-a-ha, with the emphasis on the central "mook" it became contracted into Temuka. In the days before broom and gorse obstructed the river-bed, there was a whirlpool in the river at the crossing near the town, and the name simply means "the strong whirlpool," so the oldest inhabitant told me many years ago.

Equally strange is the omission of Waimate and it was the absence of most of our familiar Maori place-names which made the map so difficult to interpret and identify.

In regard to information about Mid-Canterbury given to me personally, I was told that Ka-puna-a-tiki (the springs of Tiki) is a block of land at Orari rented by Mr McCully as a farm, and that Ka-puna-a-rakitairi (the springs of Rakitairi) are two bottomless springs a few miles inland from Arowhenua. One of my informants thought that Te Kiokio was a creek in the backblocks of the Timaru district. The same lady considered that one time the sea came inland almost to the Timaru Band Rotunda and that the dip in that locality was once a raupo-filled swamp known as Te Koareare-a-Kahukura. The koareare is the edible portion of the raupo roots.

A male informant said that Hedley Farm at Seadown was the site of Tua-rau, a name he thought meant "netting flounders or any fish on the other side."

A lady said that Tahiku was a camping place near Hawea, near Opihi, and another explained that Tahiku and Hawea were side by side at Milford Lagoon. Pari-kowao was at Milford while Kaika-taha is a reserve near it. Rakitairi is the name of two clumps of bush up the river, one being known as Gully Bush. Te Puarau is a lagoon that breaks out to sea, and Puna-a-takaahi is the name of an eeling spot but she forgot its exact locality. A man from Westland had the name of Whareraki, but she knew of no place of this name. Moinaina was a tipuna (ancestor), but she did not know what place was named after him.

Some of the Maoris live at the Opihi Fishing Camp, and I was told its name was Waipopo, a name explained to me as meaning "lapping water." A spot near it is Ruapu (Rua—a pit; pu—a heap or bundle).

The old pa at the beach near Temuka was Te Harakeke-a-tautoru (the flax of Tautoru), and a spot inside Aro-whenua village is Whareki (full house), while the sites of two ancient pas, Upokopipi and Ohou, have not been identified by me. [See Chap. XI].

Shortland writing from Maori information in 1844 says the Rakaia had its sources in nine lakes which he names. Six of these names have been located by me and there still remains three to be identified, viz., Okapohia, Onakariki, and Maimai.

It must be remembered that the Maori classed lagoons as lakes, and as he did not include Lake Coleridge as a source, that leaves Lake Heron as the only real lake, the other eight being lagoons. The Burnet Stream may be O-naka-riki (to move a small way) apparently named after a person. The collector has the impression that Maimai (a kind of dance) was the name of the Cameron River and its lagoon.

Both my accounts give the name of Lake Coleridge as Wakamatau (to cause to know) and this name embraces the small river at each end of it. My second list gives a river near it, probably Ryton, as O-tua-rau (named after Tuarau "seized roughly"), while Lake Catherine was stigmatised as Te Hapua-wai-kawa (the lagoon of bitter water). The Avoca River is Oporea (the place of a person named Porea, "starting in sleep"). Some of the place-names at the head of the Rakaia are dealt with in "Maori Lore of Lake, Alp, and Fiord," a book by the present writer.

W. H. S. Roberts gives three names not in my lists, viz., Oete, a small stream between the Rakaia and Ashburton; Waitemati near Arowhenua; and Parihaka (steep gorge) a cliff with rock paintings near Opihi Gorge. Acting on the advice of S. Percy Smith, he says that Anama is not Maori and so cannot be a Maori place-name, but I differ from both gentlemen as my knowledge is that it is in quite good standing and means "white cave."

The whereabouts of Waikurakura (denotes a light red colour) is unknown to me but may be up the Orari River.

An interesting tradition about the Awarua Creek at Arowhenua is that it is named after a man Awa-rua, who was the sole survivor of a sanguinary conflict.

The growth of flax round the olden pa of Te Wai-a-te-rua-ti in the Temuka district was so prolific and such a height that visitors and strangers had a difficulty in finding their way through it. This may have been why the whole district bore the rather cryptic title Te Pakihi-haroa-i-te-kahu (the plain soared over in circles by the hawk). It appears that in the bush you see many birds, and on the open plains the weka, quail and native lark, but in this flaxy wilderness about the only bird you see is by looking up at the hawks overhead. The old welcome called out to visitors was "Naumai e koutou ki te Pakihi-haroa-i-te-kahu" (come all you people to the plain watched over by the hawk in its gliding circuits).

CHAPTER VIII.

THE NORTHERN DISTRICTS.

Having in a previous chapter followed up the coastline from Waitaki to Lake Ellesmere, let us pursue a still further northern progress.

Going up the lake's western side we come to four bays in succession, their names being Whaka-mataki-uru (to have cause to gaze westward) then Taotao-paina (to warm one's self with steaming food), Pa-koau (pa—eel-weir; koau—a kind of shag), and Kuao-whiti (kuao—the young of animals, probably of the native dog; whiti—startled). Next comes Wai-whio (stream of the Blue Mountain Duck) which we call the Irwell River, and then a bit of lakeside, Punonokoro, which name could have several interpretations, one of which is "a bundle of nooses lying tangled up."

Then comes Meaea (probably this is a contraction of Maeaea—to rise to the surface again and again) and a big bay Tutakahikura named after an ancestor (Tu—standing; takahi—trampling; kura—red feather ornamentation). My list gives the Selwyn River as Wai-kiri (gravelly stream) while Te Raki (the sky) is a bit of a streamlet between the Irwell and Selwyn.

Further round the lake, there enters it a stream, Wai-tatari (meandering stream) and there is a spot called Kereru (the native pigeon) at, or near, its mouth.

Proceeding up the Irwell River on the north bank we shortly come to Taumata-kuri (taumata—the brow of a hill; kuri—the native dog) and then to Te Parapara (the muddy place). Where the railway line to Southbridge crosses the stream is Mata-kanae (mata—a point; kanae—the mullet) and Brookside district is known as Matao (cold—presumably refers to the weather or the water at the time of the namegiving). The next two names further up would denote watercourses of some sort, being Wai-pakurakura (water of a reddish tinge) and Te Awa-kokomuka (veronica brook). Where the main line crosses the Irwell is Te Pukaka (the usual meaning of pukaka is "hot"—it may be a personal name), and between this and the Rakaia, the Dunsandel district bore the long name Te Atatiki-a-Te-Wakaaro. This was the way it was spelt by the old Maori in 1879 but the translation is beyond me. A Maori told me that atatiki meant a dawn that was long in appearing. The man's name Te Wakaaro means "thought, consideration."

Further south-west the Bankside district had a name Mata-nui, a name which can be interpreted many ways, but taken as one word means "undisguised, open, above-board," from mata—the face, the surface; nui—large.

Returning back to Lake Ellesmere, let us ascend the Selwyn River. The place where it turns to the west was called Te Anarareke (ana means "a cave," but the rest of the name, if correctly spelled, is probably some obsolete Waitaha term). The next spot on

the riverbank was Pona-rewa (the drifting knot) and then comes Te Wai-kare (the rippling water) where the line to Southbridge passes over the river.

The next place Te Tatu-a-maunawa (the stumbling of Maunawa) surely carries a story, but it has not been preserved. In the vicinity of where the main line crosses the river comes the name Te Kauakapatete (the ford of a small river fish), and above it is Taheke (a shallow rapid—unless this is a personal name it is surely a misnomer as the river is dry here as often as not). Then comes Rikarika (the hand) and Tararoa (a long point) where the Hawkins River joins the Selwyn. Proceeding up the east side of the Hawkins we come to Tama-nui (large son), Waka-rewa (to cause to drift), and O-tu-te-inoka (the established petition) which seems to be about Charing Cross.

Whenua-kura (red land) was the Maori name for the vicinity of Darfield but not knowing the district the collector cannot say if there is a "red patch" there or not. The Homebush locality once bore the name Tapuae-o-te-hina (footstep of a person named Te Hina) while the neighbourhood round the township of Hororata was known as Pakara (to smack the lips). Further afield the place-name Motu-kiore (motu—an isolated hill or a detached clump of trees; kiore—the native rat) is taken to apply to Woolshed Hill, while a place some miles east of it was called Tara-mata (tara—a peak or point, etc.; mata—the edge, the face, etc.). In the patiki-maroke (dry flats) towards Aylesbury was Karokaro (picking up from the ground, or picking out of a hole).

At the junction of the Hororata and Selwyn Rivers, about Greendale, a great place for Maori curios, was a spot known as Puaka (in a heap), and somewhere in the Norwood district stood Ninomakuru. There is no doubt about the accuracy of the spelling but the collector cannot supply a meaning for either part of the name. One of his Maori friends says that "makuru" meant the operation of scraping flax with a blue pipi shell when the "flax shavings" fell off crisply.

The Waimakariri is one of Canterbury's largest rivers and the name can be translated "Wintry River" or "Icy-cold water." Proceeding inland from its debouchure the place where the railway line hits its south bank had the name Te Rau-a-te-kaka (the gathering or netting of Te Kaka—this personage was apparently named after the kaka parrot).

O-hika-iti (the place of Hikaiti—this may be a historical character or an allusion to a deity controlling the tides) is said to be at Fendalton, north of Deans Bush, while in the vicinity east of Waimaero Stream was Te Poho-raki-nui (the breast of the great sky). Coutts Island apparently was north of Taumata-nui (big brow of a hill or terrace), and a channel here was called Tawaha, a name applied to the spot where a lake flows into a river or a big body of water into a lesser one.

The vicinity of Clarkville was known as O-rakai-a-hewa after a person with a rather picturesque name, but the story of the name is unknown to the writer. This person's name apparently means "the adornment of the deluded one."

Going up the river bank on the north side we come to Raki-nui (big sky or big day), Te Harakeke (the flax bush), Ona-upoko (their

heads), and Ma-kirikiri (gravelly branch). This last is opposite an island and then we come to Tuapekau, meaning unknown, which was about where Worlingham is now.

The Maori name of the Eyre River is unknown to the collector, but he has a few names along its course, the first being O-poka (a pit or waterhole), and the next Hapua-kakahi (shellfish lagoon). Continuing west we come to Eyrewell, and between here and the Waimakariri to the south lies O-maka (evidently named after Maka a man whose name means "fish-hook"). The next name, Te Awa-kokomuka (veronica stream), seems to be about Eyrewell and a long way further up, about the Warren, we note that familiar place-name Huri-tini (many turns). North of here in the Glentui district is Pataweka, and my Maori friends said it was noted for its fat wekas and meant "to cook woodhens."

On one of my rare visits to Tuahiwi, an old Maori pointed out the Cam River to me as the Whaka-hume, a name which in a drapery shop would bespeak the underclothing department, for it means to give a loincloth the necessary cast between the legs to render that garment effective. It could also refer to a dog running away with its tail between its legs. The O-paka (paka means "to throw") is in all probability a tributary. Away west of here Springbank once rejoiced in the name O-tu-mapu-hi, apparently named after a person whose name seems to describe someone standing with breath coming in gasps after violent exertion.

West of here, around Bennetts, was known as O-toki-whaka-uka, a name which suggests that a stone adze had broken loose from its bindings, but was now secured firmly. South-west from Cust, at Horrelville, was O-whaka-rehu (to cause to decline), while north of Stoke and between it and the Ashley River, occurs the name Waitete (water oozing out slowly).

The Ashley River was Raki-huri (the sky turned round), but the reason of this striking name was not divulged to me. And now we come to the surprise packet of all the numerous names written down by the scribe of 1879 and checked over by various men of knowledge then living. This is the name Rangiora, which was corrected to Rakioura, which may not be very dissimilar in pronunciation to Raki-ora but gives a different meaning. It is said that the "a" in Kai-a-poi (swung food) was inserted for euphony, and apparently the "o" in Raki-o-ura serves a similar purpose, unless "Ura" was the name of a person or god. The name may have a deep mythological significance, but taken at its face value it may be rendered "glowing sky" or "sky tinted with red at sunrise or sunset."

Further west the Fernside district also brings ruddiness before us, for its name was O-kura (the place of Kura, a girl's name signifying a bunch of red feathers—it is also a symbol for things valued, ornamental or desirable). The district north of the river between the affluents O-kuku and Ma-kirikiri, the Lower Loburn district, was O-kiore (the place of Kiore, a man named after the native rat). Okuku may have been named after a person called after the large mussel "kuku," but being inland it may have been named after the ku-ku, the soft, murmurous cooing of the kereru or native pigeon. Ma-kirikiri is a contraction of the northern Manga-kirikiri, and simply means "gravelly tributary."

Under the tutelage of my unknown benefactor of 1879, let us now return to the Rakaia and proceed up to Windwhistle, from which locality we are going to take a walking trip north-eastward to the Oxford Hills.

At the outset a mishap obliterates the first Maori name. It commences with "O", but not even a strong magnifying glass can decipher the rest of the name of Washpen Creek. The next creek is Ha-manawa (ha, breath; manawa, the lungs), and then a height is named O-pueru (the place of Pueru—a person whose name means "a shaggy mat"). Tara-uri (dark peak) seems a fitting name for Mt. Misery, while Glendore Creek seems more unfamiliar as Temimi-o-taua, incorporating the name of a person called Taua, a word which defines a band of warriors and also in more homely circumstances a grandmother or aged woman. Whitecliffs district, for the purposes of our trip, is O-hapuku, and was named after a person who was named after the fish known as groper by us. Then comes a creek, O-tane-akau, named after a chief whose name means "man of the sea-coast," and we pass Ruru-a-hine (shelter of the girl) and certainly Cairn Hill should have provided abundance of sheltered places.

Crossing the Hawkins River at Te Kauaka (the ford) somewhere about Russell's Flat, we see Te Noti (the pass) and Te Awatutu (the tutu river), and we find ourselves in the Annat or Mairaki district. There is another Mairaki in the Ashley River region. The name would be Mairangi in standard Maori, and it is a name of mythological import.

We now cross the Waimakariri at O-hine-kaka, named after a damsel of high degree, and proceed to View Hill, O-tauaki, a place named after a man.

Then we come to the south branch of the Eyre River, Te Wai-pakihi (the meagre stream, or water easily dried up), to another brook known as Te Whare-ka (the burnt house), to Cooper's Creek, Pu-aki-aki (cool and refreshing), and to journey's end, one of the Oxford Hills, Te Poho-raka-hua (presumably named after the breast of a man named Rakahua, a name with a mythological and religious significance. It was quite a common thing for conquering or exploring chiefs to name prominent heights after their chests, heads, backs and legs, as by so-doing they reserved such named places for their families).

Let us now return to near our former starting-point and follow the footsteps of the nameless cartographer of 1879 in another north-easterly trek. It is not easy to define all our stopping places in pakeha nomenclature, but an attempt will be made to give an approximate and fairly reliable estimate of where we are each time.

Our guide steps off bravely at Hororata (crumbling rata tree) and then names the Whakaepa (pelted) and Wai-aniwaniwa (rainbow water). As the upper course of the Selwyn is called Whaka-epa, it would appear that the river is only called Wai-kirikiri (gravelly river) from the junction of the branches and downward.

North of Coalgate we come to a spot, Tupara, which a Maori translated "standing in dust," but which also indicates a muddy environment, while the hill there is Puke-ahua (puke, a hill; ahua, to build up). Then comes a place, O-tu-raparapa (tu, standing; raparapa, the flat part of the foot), a creek, Wai-kohu-wai (brook

with a kind of green moss in it), and up Racecourse Hill way, Kapuke-riki (the little hills). We notice Pass (or Gorge) Hill, Tautamata-rua (the hill or terrace with two brows), and we come to a small creek, Te Awa-ake-ake (the streamlet of the akeake shrub) in the Sheffield-Waddington district. Before reaching the Waimakariri River we pass Tauraka-wi (the abode of rushes), and see the island, Oni-whenua (oscillating ground), and at Kai-tangata (to eat men—name probably commemorates a drowning accident), we cross the river to Ra-iti (day of little sunshine) on the northern bank.

Passing through the Bexley district, Te Matau-a-nuku (the right hand of a man named Nuku, or Distance) we pass, to the left of the Burnt Hills, Pataweka (this may be the name of a bird of the rail family), and O-mokihi (named after a man whose name means Raft), and north of this we come to a swampy bit on the Eyre River at Pakura-kakeho, the pakura being the swamp turkey and kakeho a name for the tall reed-grass.

We are familiar with the word Oxford, but Peka-pe (the branch of a tree with resin on it—a sticky branch) looks unfamiliar to us. North of here there is a spot called Tutaetarahi, and it is well it is uninhabited, for who would want to dwell at a place known as “Diarrhoea.” North of this again is a name with more pleasant associations, Awhi-tama (embrace the son—one of my Maori friends interpreted “awhi” as meaning “cuddling”) and then we come to the Ashley River gorge at Te Ruataniwaniwa, which seems to be a contraction of Te Rua-a-te-aniwaniwa (the pit of a man named “The Rainbow”).

Over the river we see Ladbroke Hill, whose Maori name, Ka-roko-te-mai, is hard to translate, but may be freely rendered “sounding hitherward” and may refer to the acoustic properties of the locality in giving and receiving sounds and echoes.

North of the Ashley there is the Okuku Range and River, and the Karetu Range and River, but the local Maoris usually call the latter Taratu. Karetu is a kind of grass, and Taratu means “standing peak.” Mt. Grey has the short and simple title of Tere (floating), the Grey River is Horo-roa (long landslip), the Garry River is Tai-haruru (murmuring tide), while the North Loburn district has the name Paneto (as high as the head).

Now we can return to Lake Ellesmere and steer a north-west course, beginning a little eastward of Selwyn Mouth at Otaumata (place of a man named “Hillface”), and north of it is Tauhinu (a kind of shrub). Still northward Springston South is Tarere-kautuku (meaning doubtful, but could mean tarere—desire; kau—to be alone; tuku—permitted), and Springston North is Makonui (a large shark). Between here and Rolleston is O-uho-toto (uho—umbilical cord; toto—blood), although one of my lists has it as Nuhototo; and about the district of Rolleston is Tau-whare-kaka, a name hard to translate. It could mean “an overhanging ridge,” or tauwhare—to touch without attracting notice; kaka—the brown parrot.

Somewhere east of here, and probably on the old Waterholes Road, is a spot known as Ruapuna (means “a waterhole,” but may be named after a man), and northwest of it is West Melton, Okakea, named after a person whose name denotes the pus or matter from a whewhe (boil), or, as a Maori said to me, “Kakea means ‘to be

stepped over.' " The first meaning is galling to the flesh, the second to the pride. We then come to journey's end at Halkett, known to our Polynesian predecessors as Otuna (place of a man called Tuna or Eel).

Away west of here the Kirwee district bears the name Ko-o-te-upoko (the wooden spade of a chief called Te Upoko, "the head"). Away east of our course a spot near Lincoln is Tarutaru (grass), the wriggly part of the upper Halswell River has that common name Huritini (many turns), the early tributary from nearest Christchurch is Tauawa-a-maka (channel of a man named Maka—"water-course"), while the Islington-Hornby district is Te Urumanu (the bird's feather).

Between Cass Peak and Lincoln there is a hill of 835 feet altitude, and its Maori name is O-turi (the place of a person named Turi, or Deaf). North of it is a place called O-tawhiti (the place of a person named Tawhiti, or Distance), and north of this is a spot known as Tau-a-waka (the moorings of a canoe—probably a personal name, as this is inland). The next name about Halswell has also a nautical flavour, as it is O-te-ika-i-te-ana (the fish in the cave), and then still hieing northward we reach O-pa-waho (the pa outside—that is, beyond a certain area), now called the Heathcote.

North of this we come to Riccarton, which our Maori guide writes down for us as Puterikamutu. This is really the designation of the clump of bush behind Deans' house, and it has been written and translated in various guises (or disguises), and it must be confessed it lends itself to a number of interpretations. As remarked before, "e" and "a" are largely interchangeable throughout the South Island, so there is no quarrel with those who contend the name is Putarika-mutu. The first portion of the name defines a kind of tatooing near the ear, and "mutu" means "to leave off abruptly," so it can be taken as a personal name for a man with an unfinished or incomplete facial adornment.

North of Riccarton there is Bryndwyr, whose Maori name is Moto-iti (a back-handed slap of the fist), and no doubt this name carries the forgotten story of some bygone incident. Te waro-kuri (the lair of the wild dog—some pit or dark hole where a dog had made its den) and Waromuri (the end of the pit) are both in the northern suburb of Papa-nui (large flat). The vicinity of the Styx railway siding bears the name Te Kopare-o-iho (the headband of Iho, whose name means "the heart of a tree"). A Belfast locality was known to our brown New Zealanders as O-ra-whata (a storing place for sails), Coutts Island as O-tama-te-raki (place of the man known as "Son of the Sky"), and then we reach Te Rau-a-Kaka, mentioned before as the place where the bridge crosses the Waimakariri. This name in my records is twice given in this form and once as Te Rua-a-te-kaka—the hole of the brown parrot, a bird that nests in holes in trees or in hollow trees.

Leaving Taumata-nui, below Coutts Island, we come south to Here-ora (to tie up something living) in the Harewood district, and soon we reach the north branch of the Avon, known to the Maori as Wai-rarapa (flashing water, or a sudden gleam of water), and then we come south to Upper Fendalton, Hika-huruhuru (hika=falling, huruhuru=hair or feathers). West of here is Puke-hinau

(a hill of the hinau tree), which I wrote down as Yaldhurst, but Mr W. Taylor says is Coringa, a soldier settlement about midway between Yaldhurst and Harewood.

The northern branch of the Avon is Wairarapa, as already recorded, the middle branch is Wai-maero (listless stream), and the southern branch flowing past Riccarton House is given by my draughtsman as Raki-paoa. This can also be written Rangi-paowa, and both forms mean "smoky sky." A fire among the dry grass and vegetation of the plains may have originated the name. The three branches are joined by a few insignificant creeks, of which the collector has not the names, but, when they join, the united stream is called the O-takaro (sport, play). [See Ch. XIV and Ch. XV.]

The Cam River, Whakahume, has been mentioned, and I was told its head or source was called Te Hika (the act of falling). The flat under the south side of Mount Grey is Mokura, but its meaning is unknown to me. I was told that Burnt Hill was called Pukenui (big hill) in contradistinction to Starvation Hill, which is Pukeriki (little hill) and further, that a place up in the "rat country" (Oxford district) is Manu-rewa (floating bird).

Of the railway stations south of Christchurch, the collector has no Maori names for Sockburn and Weedons, and Ana-ri (a hidden cave) is the only Maori name he has for the Templeton district, and Tiori for Burnham. This word in the southern dialect means "to call out loudly; to shout messages or instructions," and we can imagine the drill instructor fulfilling this interpretation. Southbridge was O-te-whata, named after a man known as Te Whata (the food storehouse). Two unallotted names, Karamata (branch of a tree) and Tohetonu (perseverance) may belong to the Leeston-Killinchy district. A Maori friend thinks Karamata should be Karu-mata (ball of the eye).

Of names given personally to the collector, the following are some:—A Maori at Little River (Okiri) said to me: "We called Birdlings' Flat Te Marokura, and two miles nearer Christchurch is the Waikakahi district, in which stood Te Puia pa. The hill near there which has a powder magazine on it is named Mautaurua. Near Wairewa (Lake Forsyth) the place called Buchanan's is Otawiri. Both Lakes Forsyth and Ellesmere were proverbially described as Te Kete-ika-a-tute-kawa (the fish-basket of the chief Tutekawa)."

At Rapaki, near Lyttelton, the collector was told that the beach below Tikao's house was known as Te Huataki, and the point south of it as Paua-o-te-rua, and Taukahara is the bush on Mahuraki Hill. Orariki (small forms of life) is a name of an eastern portion of Lake Ellesmere, and in welcoming visitors the term is used to designate the Ellesmere district with its abundance of food.

A Maori said "The old hall at Tuahiwi was called Tu-te-kawa, but the new hall has been named Tuahu-riri." Another said, "Manuka-tahi is the name of the place the Moriori left when they went to the Chathams."

In the Wellington Art Gallery there is a drawing (No. 1552) of "a whata at Raka-wata-puta on Port Cooper Plains, 1834." The whata is the foodstore, and there is a Maori on top, another climbing

the arawhata or ladder, and several mat-clad figures seated on the ground. Port Cooper Plains was the old name of the vicinity of Christchurch, and the kaika (village) mentioned was Raki-whakaputa, named after the famous chief of 250 years ago. Mr Carrington gives Te Pa-o-te-Rakiwhakaputa as the site of the Kaiapoi wool-len mills.

The meaning of Rangi-ora is a most intriguing subject. W. H. S. Roberts said it was the name of a shrub, but S. Percy Smith said a more likely meaning was "place of rest" or "freedom from care." J. C. Tikao said it could mean "life in the sky" or "an invalid getting better," but he considered it really meant "good weather after a bad spell." A North Island Maori said Rangiora was a tree and the place was evidently named after the site of an historic battle, the full name of which was Puke-o-Rangiora, but a South Island Maori, far from giving it a warlike significance, said the wood was named to commemorate a peace between the Kaitahu and Katimamoe tribes entered into at Kaiapoi, and that Rangiora or Rakiora meant "day of peace." This brings it into line with the meaning given by Mr Smith.

A strange map omission is Kaiapoi, a most historic spot. One of my informants said there was an old pa on the site of Kaiapoi named Para-karehu, and that one of the gateways of the new pa was given that name, and another bore the old name Wharepurakarakau, or it was an opening in the original pa.

CHAPTER IX.

PLACES TO PROCURE FOOD.

In the opening chapter mention was made of the fact that at a meeting of Maoris, held at Waikouaiti on February 28, 1880, it was decided to get well-informed men to write lists of the places where the Maoris of old could procure food. This may seem of little importance to us but formerly it was a matter of real importance to the Maori, and indeed to any primitive people who had to get their living off the country they journeyed over.

When these lists were decided upon the Maori had largely adopted civilised methods, and no longer could he depend upon the foods that he had once used being available. The birds, for instance, were greatly depleted in numbers, if not in some cases almost extinct, and the introduction of trout had greatly reduced the quantities of the smaller river fishes.

Why then, make up lists? This is a pertinent question, and the answer seems to me to be partly to preserve a knowledge of those places and of native foods among the younger generation, and partly to aid their demands for a more adequate payment of their land claims. A great deal could be written about both aspects, but this is neither the time nor place.

These lists serve us with two useful purposes; firstly, in giving us an idea what the Maori of old had to eat, and secondly, in preserving to us scores of ancient and authentic names. They give us

many place-names which are not otherwise recorded, and which would have been lost irretrievably but for this timely resolution. The author in each case starts from a given point and takes the places in order, naming the foods procurable at each. This was an orderly process, and is in direct contrast to a notebook given to the writer many years ago in which are numerous "food stations" in random fashion, some being in Canterbury, some in Westland, and some at Lakes Hawea and Wanaka. The consequence of this higglety-pigglety way of jotting down names was that it took years of inquiry to sort them out, and the task is not yet brought to a conclusion.

In the cases now before us the compilers fortunately have adhered fairly well to an ordered sequence, and this enables us to follow their tracks with some degree of approximate exactness if not with positive certainty.

The lists are headed "Wahi Mahika Kai" (place where food can be got) and the descriptions are all in South Island Maori. One well-known name and place will be given here as a sample. It occurs in two lists and the first runs:—

"Timaru—he kaika nohoaka, he tuahu tapu, he urupa tupapaka, he tauraka a waka" (Timaru, a permanent village, a sacred altar, a burial place for the dead, an anchorage for canoes).

The second list is by another compiler and proceeds:—

"Timaru—he pa no mua, he urupa tupapaku, he mahika kai ona kai he taurakaa waka, ko kakai he ika, he mako, he hapuku; pipi, paua, kina, kaeo o te takutai moana." (Timaru, a fort of old times, a burial place, a place for food, a mooring place. The food was fish, shark and groper while shellfish, pawa, sea-urchins and sea nuts were found on the edge of the sea).

One compiler invariably commenced (after each name) "he mahika kai tona kai" if one item followed, and if more he used the plural form "he mahika kai ona kai," (a foodgetting place, its foods are), after which he enumerated the foods. At one place he wrote "mahika kai" down as "maingakai."

Taking the sea products first, the following are mentioned in the lists among the fish:—

Aua—the mullet; it periodically migrates up the rivers a certain distance. Said to be the same as the kanae of the North Island.

Hapuku (also spelled hapuka)—the groper.

Kahawai—a fish plentiful at Canterbury river mouths (but practically unknown in Murihiku).

Maka, Makaa, or Manga—the barracouta.

Maakaataharaki, Maakataharaki, Makataharaki, Matataharaki, Taharaki, and Maaka—These six names probably represent one fish, the kingfish.

Mako or Mango—the tiger-shark.

Marari (or Marare in other provinces)—the butter-fish, or kelp fish.

Paara or Para—the frostfish.

Patiki—the flounder.

Rari—the ling.

Paeka-kupeka is a landing-place for the huge nets of olden times.

[Note: The above list of fish to be caught along the Canterbury coast has some notable omissions, as hoka (red cod) can be caught anywhere along the seashore, although I am not so sure about the rawaru (blue cod). Others omitted are the tarakihi, or terakihi, the moki, the komutumutu (trevalli), the puaiwhakarua (red-jacket), koiro (conger eel), tuere (blind eel), whai (skate), and the koekohe (trumpeter). The reason for the omissions may be that some of these could only be caught from a canoe whereas the compiler named only those procurable from the shore; but this could scarcely be in the case of the groper, the fishing grounds for which are usually well off-shore. Probably the compilers considered the word ika (fish) covers all the other obtainable fish].

Other Marine Foods.

Kakahi—this is given in among the salt-water shellfish, but in Otago this name is used exclusively for the fresh-water shellfish, the sea one being called Kakihi (or in standard Maori Ngakihi). That the river shellfish was in Canterbury we know from the name Wai-kakahi.

Kakihi—mentioned once and then as kakihi-o-te-one (kakihi of the beach).

Kaeo—this may be meant for koeo, a small form of the paua or pawa with a delicately-tinted irridiscent shell and an edible “sea-slug” inhabiting it, or for kaio or ngaio, the sea-nut; probably the latter.

Kina—the sea-urchin or sea-egg.

Koura—this is the crayfish, the same name applying both to the big sea ones, and the small river ones found far inland.

Kuku—a kind of shellfish—said to be a large “pipi.”

Pakake (in one place erroneously spelled Pakaka) the hair seal. The places where it lay sunning on the sands were called “takotoraka pakake,” and a place where it could be clubbed was “he patuka pakake.”

Papaaka (in one place erroneously spelled Papaako)—the crab. [The word is also used in these lists to define a level spot to erect buildings or shelters. A flat place is now called papaku].

Paua—the big brightly-coloured shell usually called Pawa by the Pakeha. The black shellfish in them can be seen occasionally on Maori clothes-lines hung out to dry. The collector has eaten them but thought they were leathery.

Pipi—the shellfish (*mytilus latus*), altogether different from the North Island “pipi.”

Pupu—the shellfish periwinkle (*turbo granosus*).

Rimu—the kelp. It is quite edible if properly treated.

[Note: Notable omissions from this list are the kareko (edible seaweed), tio-kohatu (rock oysters), tio-pati (oysters), and various kinds of shellfish.].

River Fish

Tuna—the generic name for eels, of which the Maoris classify several varieties. The Maoris say the eels love to frequent the spots where “matatiki,” or springs, arise in the bed or banks of a

river, as the water is warmer there. Such a spot is defined as a "matatiki-tuna," or a "puna-tuna." A place where eels could be captured was a "whakarau-tuna," and to dam or divert a stream or channel to catch eels was called "whakapuni-tuna," while a properly-constructed eel weir was a "pa-tuna." An eel pot was a "hinaki," and the spots where they were set are variously called "tuka or tunga," "turaka or turanga," with the word "hinaki" added in each case. One form of "hinaki" was set to catch eels in the "heke" (annual migration); another form was set at any time with a bait inside. The terms "he para tuna" (an eel mudhole) and "he re tuna" (an eel swamp) are also used by the compilers.

Kanakana—the lamprey. A weir to catch them was a "pa-kana-kana."

Inaka—the minnow. Its child is the mata (whitebait). The word "mata" is seldom used in the lists, the word inaka covering both parent and child.

Kokopu—throughout these lists the translator has translated this as "native trout." A good-sized one would weigh 1lb. The translator has eaten one and found the flesh sweet, but it was full of fine bones. For this reason many Maoris would not let their children eat them.

Koukoupapa—is a fish like the kokopu, but differently marked, and following the example of one of his informants, the translator has translated this as "mountain trout." Koukoupapa is the spelling adopted in the lists, but the compilers have varied this with kopapa, koupapa, and kokaupapa. Never once do they use the southern form of kokopapa, which the southerners pronounced kokobala, which the early settlers soon turned into "cockabully."

Panako—The collector asked a Maori about this fish, as it was a new name to him, and received the reply: "The panako is the rock trout, and is nearly extinct. It looks like the kokopapa in shape, but it is black in colour."

Paraki—this is the small fish now called the "silvery." It was described to me as smaller than the minnow and of a lighter colour.

Patete—a kind of small fish.

Pipiki—a small fish like the minnow or smelt in size; said not to exceed six inches in length.

Upokororo—the grayling. It is mentioned only once.

Waharoa is said to be a big kind of paraki, and larger than the minnow. All these small fish could be spread out on matting and dried in the sun, and all are said to have been good eating.

Wharau-tuna is a cooking shed for eels. Two expressions, "Koua Tuna" and "Kuna," are beyond me, but "paati" is the wet mud left on a tidal flat or estuary when the tide is out and air holes betray the eels to the groping hand of the eeler. One of my informants considered that koua-tuna (kohua-tuna) meant "cooking eels."

Birds.

Kaka—the brown parrot. From what the collector remembers of its taste, it is good eating, but with a dry flavour peculiarly its own. One place is mentioned as a good "paeka-kaka," and this refers to one method of catching them, which method and

many others, will be comprehensively described in a projected book, "Nature Lore of the Southern Maori." The description "paeka-kaka" can also refer to a good stance for netting fish with the net called "kaka."

Kakapo—the flightless night parrot, which was rare in Canterbury, the only habitat mentioned being the mountains well up the Waimakariri River.

Koau—the ordinary shag found on the sea coast; a general name for all shags.

Kereru—the beautiful native pigeon; pretty to watch and good to eat.

Koko—the tui (also spelt kokoo to show the accent is on long second vowel). They were sometimes snared alongside water, such a place being called a "wai-tahere-koko." (See "Nature Lore of Southern Maoris," by H. Beattie.)

Kukupako—the black teal once common, now uncommon.

Maunu—moulting birds. "He maunu manu" describes a place where they can be chased and caught.

Pakura—the swamp turkey.

Pateke—the grey teal; although one old man told me it was "a little black duck," he was in error. The name is sometimes spelt "patake."

Parera—the grey duck, once extremely plentiful.

Putakitaki—the celebrated paradise duck, once abundant.

Tata (usually spelt tataa to show emphasis is on second vowel). This is the brown duck, now very rare.

Totokepio is the "little diver" of the settler to distinguish it from the "big diver" (the crested grebe). The Canterbury compiler spells it as given, but in Southland the name is Totokipio, and if taken in sections To-toki-pio it is easy to pronounce. The kamana or crested grebe is not mentioned.

Weka—the familiar "woodhen" of Captain Cook, and "Maori hen" of the settlers. Much will be said about this bird in "Nature Lore." It once roamed the South Island plains in countless numbers.

[Note: The most noticeable absentee from the birds recorded is the koreke or quail, once extremely plentiful. The kiwi and kea could both be got where the kakapo was taken, but neither is valued for food, but only for their feathers. The matuku, or bittern, once common enough, is not mentioned, nor is the koka or crow, nor any of the smaller birds.]

Vegetable Foods.

Aruhe—the edible fernroot. Many people think the Maori could dig up suitable fernroot anywhere at any time! Not so! Sometimes he had to go a long way to get the proper kind, and it was always a help to know where it could be found. A suitable patch was called "he koutu aruhe." The present generation know of no real fernroot plots near Temuka.

Kauru—the edible part of the cabbage tree. One description of a place where it could be procured was "he para kauru," and keeping it artificially shortened is termed "parahia kauru."

Koareare is the edible part of the root of the raupo, and was got in hapua (lagoons) and re (swamps). The name runs off the tongue glibly when given its southern pronunciation, "ko-a-ray-a-ray."

Korari is the flower stalk of the flax, and the following expressions are written against some of the places:—"Taa-korari," "taka-korari," "taaka-korari," and "taanga-korari." This is to shake the flax-honey out of the flower cluster at the head of the stalk. This flax honey is sweet, and if there was not enough to make a drink it was sprinkled into certain foods. It was often shaken over the kauru. At one place this is designated "tatukorari," and one of my friends considered this was a correct phrase.

Kumera—the sweet potato. It could not be grown on a large scale south of Lake Ellesmere, but a little was grown at Temuka on a spot known as Nga-torea (the oyster-catchers).

Papai is the small edible kind of speargrass. The name is consistently spelt "papai" in these lists, but in Southland it is papaii.

Pora is an introduced vegetable run wild. The word "pora" means a ship. The plant flourished up the rivers, and the first settlers called it "Maori cabbage." The lists also call it Pora-kawa-kawa, but this is amalgamating two names, for the kawakawa is another introduced vegetable run wild. Both are described in "Nature Lore," by H. Beattie, a work as yet unpublished.

Pukapuka, also spelt Puhapuka, but the former is correct. It is listed with the koareare, but the translator is not sure of its exact nature in Canterbury, but it is a kind of bread made from the pollen of raupo in Southland, and presumably the same further north.

Purau was once plentiful in Canterbury, and a place was named after it. It is said to have had roots like clusters of marbles. This is a name scarcely known in Southland.

Taewa—the ordinary potato introduced by early voyagers.

Tutu—The seeds of tutu berries are poisonous, so the Maori strained them out and drank the juice, or mixed it with kelp to form a jelly, which is said to have set well and eaten well. This jelly is called rehia. [Note: The most remarkable remark about any place is "e pakihi e hakinga a kai," which means it is a plain, and if searched it will reveal its food.]

General.

Harakeke—flax. Some places are listed as producing good flax, a very valuable product to the Maori. From it they got their clothing, mats, rugs, ropes, and fishing lines. To scrape flax, a shell, the pipi (a long blue shell) was usually used, and the process was called tika-whitau. Places where this could be done are variously named in the lists as "he tikaatanga-whitau," "he maka-whitau," and "mahika-whitau." Flax that has withered on the bush is called koka, and was used for making pokeka (raincloaks) and rough mats. Several places are so mentioned and also for tooi, a mountain variety of flax in Southland known as titoi, the shaggy leaves of which make pokeka. Some places are listed as good places to make superior kakahu (clothing) from flax. The dressed flax fibre is called whitau, also witau, and at one place it is erroneously written "wituu."

Tikumu, the mountain celmisia, is also mentioned. The white fibrous down was scraped from its under side and manufactured into taupa (leggings).

Kaerehere or kaherehere (forest or bush) is mentioned at several points. Like flax, the forest was also very valuable to the primitive Maori.

Kiore—the native rats, mainly lived on vegetation, and were generally to be found in beech forests. White men who have eaten them say, “they are not bad.” This may be so, for they are not gross feeders like our scavenger rats. They were usually caught on beaten tracks called “arakiore.”

Maara—this term is used for a cultivation, of which there were not many in Canterbury. The word is “mara” in standard Maori.

Rauri is occasionally used in the lists. It implies a food-procuring reserve, and in the south seems to largely usurp the word “rahui” used in the north. A rauri-whenua is a place reserved for certain people to get birds, pora, fernroot, and land products. A rauri-tuna is a reserve for eeling, and the expression “awa-rauri,” which is used a number of times, describes a stream that is reserved for the taking of anything in its water as minnows, whitebait, kokopu, lampreys, eels, and small river fish. The phrase “he rauri tunga hinaki” means a reserve for setting eelpots, and at one place the writer says “eelpots can be set at night (po).” The boundaries were called “rohe,” a word which a Maori defined to me as “the end of a district, a fence or dividing range, a ridge, or any other boundary.” The word “rahui” (reserve) is nowhere used except once in its passive form, when the compiler remarks “te whenua i rahuitia e Matara” (the land reserved by Mantell) and the divisions of it he calls “paaka.” A European told me this last word was the word “block” Maoricised, but an ancient meaning of paka was a fence or enclosure.

To conclude these explanatory remarks, two humorous insertions may be noted. We can imagine merry-eyed, mischievous little Maori boys coming home from school and finding grandfather's Mahika-kai book, seeking to improve it. At one place when he said a lagoon had eels in it, a boyish handwriting added a postscript about their great size, and in the other case to a long list of foodstuffs he added “he tangata” (man). As he made this sly allusion to the cannibalistic habits of his ancestors, how the young rascal must have chortled in his glee.

CHAPTER X.

THE FIRST LIST.

Taking South Canterbury first the compiler remarks, “Let us begin at Waitaki,” and he starts at a spot some miles up the northern bank above the mouth. Although the word “pa” means a fortified place, it is feared that the compiler sometimes uses it in its bowdlerised modern sense of denoting a village, the word for which is “kaika.” He also uses this word and it is so hard to say which is which that the translator will stick to the ancient usages, although it may result in a plethora of forts.

The list proceeds:—

- Papa-tua-nuku—a fort of old, a burial place. [Up the Waitaki River].
- Te Hakuai—eels were the principal food produced here. [Waitaki].
- Te Pai-whitau—a fort of old, a burial place, a landing place for rafts descending the river. [Waitaki].
- Punakawa—fernroot could be dug here. [Waitaki Bridge].
- Pu-raki-a-toa—eels from the river, fernroot from the land. [Waitaki].
- O-te-heni—a great fort of old, a burial place; the waters of the river supplied smelts, eels and native trout. [It was at the mouth of the Waitaki].
- Te Awa-kokomuka—formerly a fort and a burial place. [Sea-coast].
- Te-tepakihi—(no remarks). [It is on the sea-coast].
- Te Raki-whaitiri—the native rat could be caught inland from here, and on the tātahi (coast) seals sometimes could be killed here. [Sea-coast].
- Wai-kawa—a place for food. [A lagoon a little inland].
- Te Hemoka-o-te-Hau-o-te-kura—a village where could be got kauru (cabbage tree), fernroot, flax-honey, and flax for making clothing. [The site is unknown to my Maori friends, but name means “The swooning of a man named Hauotekura”].
- Wai-hao—a river where eels can be taken, also native trout and minnows, and a small fish called panako.
- Te Ra-pu-o-te-atua—a large fort, a sacred village, a graveyard, a place where inland could be gathered tutu berries and wild cabbage. [Willowbridge Creek].
- Te Rua-a-te-unu—formerly an important fort, a burial place; eels and minnows could be caught. [Estuary of Waihao River].
- Te Rakau-a-tane-a-haka—a fort, a sacred altar, a cemetery. The foods collectable were flax-honey, cabbagetree and tutu berries. [Near Studholme. See Ch. VI].
- Tare-o-kotuku—a lagoon from which eels and minnows could be taken, while from its sides could be got flax for mat-making. [Near Wainono. See Ch. VI].
- Te Kotore-o-Waihao—foods procurable were eels, flounders, lampreys, and sea-nuts on the sea edge. [This was long estuary of Waihao River. See Ch. VI].
- Irakihi—a place where flax could be worked. [Hayman’s].
- O-piro—a village for eels, minnows, and flax-working. [This place is on Mr Walter Hayman’s farm].
- Te Kakau-a-takaahi—a village where food and flax could be got. [Hayman’s. See Ch. II, V].
- Te Pou-tu-mokai—a permanent fort, a graveyard, eels and minnows. [This is the fishing camp at the mouth of the Waimate Creek].
- Te Kapakeha—a village for eels and minnows. [At Wainono. See Ch. II, V].
- Wai-nono—a sea lagoon; eels, minnows and moulting birds.
- Te Puhaka-a-tu—a dwelling; eels and minnows. [At mouth of Hook].
- Te Ruakoaro—a dwelling. [A lagoon north of Wainono].

- Te Pou-rewa—a dwelling. [A river north of Wainono].
- O-kahu—a dwelling; eels and minnows. [A place on sea-coast].
- Te Whakai-a-kohiku—a fort, a burial place; from the adjacent waters could be taken eels and minnows; on land flax-honey and flax weaving; on the shore here seals sun themselves. [On sea-coast. See Ch. VI].
- O-taia—a river with eels and minnows. [Correct form of Otaio].
- O-taoka—inland are cabbage-trees. [Vicinity of St. Andrews].
- Pure-ora—a river, eels, minnows and panako fish. [Correct form of Pareora].
- Te Whare-tawhiwhi—in the waters eels; on the land fernroot. [This place is noted “the southern end of food reserve for Timaru village.” It is at Normanby and is now called Pighunting Creek].
- O-hine-kawe-au—a stream with eels, a reserve. [See Ch. XI].
- Papa-roa—a sacred fort, a graveyard; a rock for shellfish and pawa and sea-eggs. [See Ch. XI].
- Te Motumotu—a landing place for canoes; shellfish, two kinds of pawa, sea-nuts, and sea-eggs at the edge of the sea. [Rocks at Lighthouse. See Ch. XI].
- Hine-kura—a sacred fort of old and a burial ground. A place for eels. [Near Timaru].
- O-tipua-ki-te-kotore—eels and minnows; a reserve for setting eel-pots. [See Ch. XI].
- Te Pa-a-Hine-kauae—eels and minnows; a reserve for setting eelpots. [Near Timaru. Hinekauae was the wife of the famous chief Taoka. See Ch. XI].
- Patiti—a fort of old, a sacred spot, a burial place, a dwelling place, and a canoe landing. [See Ch. XI].
- Timaru—[See introductory remarks, Ch. IX].
- Pohatu-koko—a stream beside which canoes can lie; a spring of water for drinking. [Timaru].
- Wai-mataitai—a food-getting place, principally eels and minnows. [In Timaru].
- Rakai-horo-puta—a place for food. [In Timaru].
- Hine-moe-hau—a village for eels, minnows and native trout. [Timaru].
- Te Ai-tara-kihi—an eel-weir; a place for minnows and patete (a small fish). There is an old cemetery here. [North of Timaru]. See Ch. VII.
- Te Whata-hinu—a lagoon. [Vicinity of Timaru]. See Ch. XI.
- Ko-o-Tu-tohu-kai—a stream, an eel-weir, where netting can be done at the mouth; eels, minnows, native trout of two kinds (kokopu and kokopara) tutu berries; inland grows good flax for making into garments. [North of Timaru. See Ch. VI, XI].
- Wai-tara-kao—a lagoon for catching eels, minnows, and patete. The edible part of the raupo is good here. [Washdyke. See Ch. VI].
- Totara—formerly a dwelling-place alongside an eel-weir. [On coast. See Ch. VI].
- Te Pua-rau—a stream for eels, minnows, and mountain trout, edible raupo, tutu berries, flax for mats, and flax stalks (honey). [See Ch. VII and XI for situation].

- O-tai—an eel-weir; tutu berries; flax for honey and for weaving. [See Ch. XI].
- Matāu—a good food stream for eels, mountain trout, and tunu (? tutu) and kōupara, and raupo. There was formerly an altar here. [On sea-coast at Seadown. See Ch. VI, XI].
- Te Riu-a-whakai—a fort where people dwelt and collected food. [See Ch. XI].
- Hawea—a dwelling place, a canoe landing. [See Ch. VI, VII, XI].
- O-hine-haere-po—a lagoon with good food. [See Ch. XI].
- Te Kōtore—an eel-weir. [Name applies to a sandbank on sea-coast].
- Tura-a-tohu—a dwelling fort; eels, minnows, flounders, mountain trout, tutu, flax-honey, and flax for weaving. [See Ch. XI, Turanga-a-tohu for situation].
- Ruru-matai-kau—a lagoon for eels, mountain trout and edible raupo. [See Ch. XI].
- Te Rakau-tuakata—an important fort in the old times.
- O-hapi—a river for eels, lampreys, minnows, whitebait, two kinds of native trout; the work of taking can be done from the mouth to the end of the river; going inland you get wild cabbage, fernroot, and cabbage trees.
- O-rari—a river; a large eel weir; food to be found here, principally eels.
- Te Inakau—a dwelling; fernroot, tutu, wild cabbage, and edible raupo from the land, and from the river minnows, eels, flounders, mullet, panoko (a small kind of fish which goes up rivers) and “rere” (a food not known to the translator).
- Te Meka-a-moro—a plain with cabbage trees and native rats and kuna (?). [Orari].
- O-tu-a-kiri—a fort in former times, a canoe landing; eels and minnows and at times seals could be killed on the seashore. [South of Rakitata. See Ch. XI].
- Rakitata—a big river which produced eels, smelts, and flatfish. [See Ch. XI].
- Tumaruraki—a dwelling fort of the old days and nearby a sacred altar stood. Good tutu grew here. [A word “otau” not known to the translator. See Ch. VI and XI].
- Tau-o-kahu-tewe—good fernroot. [Up the Rakitata. See Ch. VII, XI].
- Pakikau-kuku—at this place stood an eel weir. [See Ch. VII and XI].
- Ko-kohaka-a-tara—a stream dammed to catch eels. [See Ch. VI, XI].
- Te Awa-o-honu—a stream dammed to catch eels. [This name should probably be Awa-hohonu as the Southern Maoris added or deleted the aspirate at their own sweet will. See Ch. VII, XI].
- Te Tuna-a-Te-Whiwhi—a stream dammed for catching eels. [See Ch. VII, XI].
- Ko-Takaka-o-te-kotuku—a stream with a patuna (eel weir). [See Ch. VII, XI].
- Patu-riki—a stream with a patuna (eel weir). [Near the Hinds River. See Ch. VI, XI, XIV].

Tau-whare-kakaho—a stream with a patuna (eel weir). [Near Hinds River. See Ch. VI, XI].

Heke-ao—a village where eels and lampreys could be caught; edible raupo and flax stems could be gathered and flax worked. [Hinds. See Ch. VI, XI].

Pu-rakau-nui—a stream with eels and with raupo and flax on its banks. [Near Hinds River. See Ch. VI, XI].

Te Rere-a-tahito—a stream with eels and raupo. [See Ch. XI].

Ouhi—a stream with an eel-weir and raupo on its banks. [See Ch. VI, XI].

Te Wai-kakahi—a stream with an eel-weir. [See Ch. VI for situation].

Tuhina-po—a dwelling fort formerly with a sacred altar and an old burial ground. The river there produced food, chiefly eels. [See Ch. VI, XI].

Hakaterere—a river where eels and smelt could be caught. [See Ch. VI, XI, XII].

The Hakaterere is the Ashburton River and having come so far the compiler says in Maori, "Let us return by the boundary which runs inland" and resumes his name-giving. Before resuming this list, a few remarks on what has been given may be of interest.

It will be noticed that the compiler starts a few miles up the Waitaki River at a spot on the Northern bank and proceeds to the mouth at O-te-heni and then up the coast, past the Waihao River and its long northern extension or estuary to Lake Wainono, then on past the mouths of the Otaia, and Pureora Rivers to Timaru, continuing past the mouths of the Ohapi and Rakitata Rivers to the debouchure of the Hakaterere River.

There are quite a number of outstanding omissions from the list, one of these being Ohari, a spot on the Tauawa channel where moulting putakitaki (paradise ducks) were driven in and killed, and another is the Waimakikihi River.

Let us follow the steps of the compiler on his mental journey back towards his starting-point:—

Ko-te-pa-whaka-taka—a place for eels. [Wheatstone. See Ch. VII].

Te Pai-a-pa-te-raki—a place for eels. [Vicinity of Willowby].

To-aka-a-ra—a plain with cabbage trees and native rats. [See Ch. VII].

O-uhi—an inland place, formerly a permanent village, where cabbage trees could be prepared and cut for food. [See Ch. VI, XI].

Tutae-wera—an eel-weir; cabbage trees. [Valetta. See Ch. VII].

Te Horo-roa—a village formerly; eels, fernroot and cabbage trees. [See Ch. VII, XI, XII].

Te Wai-a-te-ata—a village formerly; eels, fernroot and cabbage trees.

Pare-hua-kina—here the river yielded eels, and the soil fernroot and edible cabbage trees. [Probably the "Huakina" of Ch. VII].

Wai-takai—a brook; the land in the vicinity was good for the fernroot and cabbage trees. [Rakitata. See Ch. VII, XI].

- Te Ahi-tapu—was a village formerly, and here there was a burial-place connected with Te Raki-ihia (the famous Katimamoe chief).
- Te Puke-tai—a plain where good edible cabbage trees grew. [Mayfield].
- Tata-wai—a stream for eels; also cabbage trees and fernroots. [See Ch. XI].
- Papa-tua-nuku—formerly a fort with an altar. [On Rakitata. See Ch. XI].
- Ko-te-utu—a stream; there was fernroot and flax-stalks here; the locality was good for eels, minnows, mountain trout, wild cabbage and workable flax. [A creek between Orari and Ohapi; it is sometimes called Papatua]. Also see Ch. XI.
- Kawau-raki—a large pa once stood here; also a place for the burial of corpses and an altar; it is “he kaika tapu” (a sacred village). See VII. XI.
- Te Wai-a-marama—a brook for eels; soil for fernroot and wild cabbage. [This creek with next three is on Trevanna Farm. The four join together and run into the Ohapi, which flows into the Orari.]
- Te Wai-koura—there is an eel-weir in the stream, and the land has food-producing cabbage trees. [On Trevanna farm.]
- O-kiri-pahore—a stream for eels. [On Trevanna farm.]
- Te Puna-kaira—food could be got here. [On Trevanna farm.]
- Te Wai-te-rua-ti—a dwelling fort formerly, a cemetery, a sacred place. Eels were in the river and fernroot and cabbage trees on the land. [A famous old pa nearer the sea than present village of Arowhenua.]
- Te Rau-kapuka—a village once; a burial place. [This is the name of the bush at Geraldine; and also of some springs near the sea at Orari Mouth.]
- O-kapu—a plain where the cabbage trees grew. [See Ch. XI.]
- Te Wai-harakeke—a stream with an eel weir. [Also in Ch. XI.]
- Te Wai-a-Kanekane—a stream with an eel-weir. [Flows into Waihi. See Ch. VII, XI.]
- Ko-te-wai-api—a plain for cabbage trees and fernroot. [See Ch. XI.]
- O-tahu—eels and fernroot could be got here. [South branch of Hinds River.]
- Ka-puke-puke—a stream for eels, minnows, and panako. [Also see Ch. XI.]
- Te Kakaho—a stream producing eels, minnows, panako, and mountain trout; the land grew tutu plants, fernroot, and flax-stalks. [Now called Kakahu.]
- Raki-tairi—a stream with eels and minnows. [See Ch. VII, XI.]
- Pae-rika—a dwelling fort once. [Referred to in Ch. XI also.]
- Tawhai-roroa—a plain with good edible cabbage trees. [See Ch. VII and XI.]
- Te Wai-a-raki-haoa—a village; cabbage tree, fernroot.
- Wai-ake-ake—a stream with an eel-weir; on land the cabbage trees. [See Ch. XI.]
- Paneto—a plain with suitable cabbage trees. [Also a creek at Kakaho; it runs into Temuka River. See Ch. XI.]

- Wai-tui—a residential fort once, a graveyard, cabbage trees and fern root. [Now known as Waitohi. See Ch. XI.]
- Opihi—a river containing eels, minnows, native trout, grayling, lampreys, flounders, mullet, and the three small kinds of fish known as panako, pipiki, and paraki. [Not pronounced Opi-hi, but O-pihi.]
- Te-mukaha—a river with eels and lampreys. [This name is probably a mis-spelling of Te Umu-kaha, the correct Maori name of “Temuka.”]
- Te Paki-wai—a sacred pa where people dwelt in olden times and where there is a burial ground. [This is probably the “Pakihi-kawai of Ch. XI.]
- Tutae-koro-piko—also a fort with a sacred altar and burying place. [In Temuka Park. See Ch. XI.]
- Taumata-kaahu—a stream with eels, lampreys, minnows, and mountain trout. [It runs through town past the cemetery and into the Temuka River.]
- Ko-te-re-a-te-Rakiamoa—a place for eels. [The name tells us it was a swamp. There were both a man and a woman named Te Rakiamoa. See variation in name in Ch. XI.]
- Toko-whata—a stream with an eel-weir.
- Tua-uri—a stream with an eel weir.
- Ko-te-pukorokoro—a burial place for corpses. [Near Milford Lagoon.]
- Te Pari-koau—a fort and sacred village, an altar and cemetery; along the “shores of the river” one could snare kaka birds, and in the stream were eels and minnows. [Near Milford Lagoon. See Ch. VII.]
- Te Auahi-tu-roa—a stream, an eel-weir. [A Maori told me this name meant “the long-standing column of smoke.” It is a common place-name. [See Ch. XI.]
- Matai-raki—a sacred pa where people were buried long ago. [At Milford Lagoon. See Ch. XI.]
- Rahui—was an old fort with an altar and burial spot. [At Opihi Mouth. See Ch. VI.]
- O-tama-hika—Once a place of residence. [A creek runs into the Temuka River on the south side near the beach.]
- O-ura-haka—once a place of residence and sacred because people have been buried here. [Near sea in Opihi district. See Ch. XI.]
- Te Wai-a-taua—a stream in which eels, native trout, minnows, and mountain trout abound, while tutu, wild cabbage, and cabbage trees grow on the plain. See Ch. XI.]
- Te Kai-a-te-kaokao—a plain with suitable cabbage trees. [See Ch. XI. Levels.]
- O-tu-tohu-kai—a plain with suitable cabbage trees. [This is not the same place as is mentioned twice elsewhere.]
- Te Papaka—a stream with an eel-weir; nearby grow cabbage trees. [See Ch. XI.]
- Te Ana-a-ru—a plain with edible cabbage trees. [In Ch. XI see Te Ana-a-ruru.]
- Te Koaka-a-umu—a watercourse with eels and panako. [Refer to Ch. XI.]
- Te Motu-a-mounu—a plain with cabbage trees. [This is near Cave Hill. See Ch. IV, XI.]

- Te-Wai-koura—a river with an eel-weir; on land cabbage trees. [White Rock River.]
- Ko-te-Kio-kio—a creek with eels; cabbage trees adjacent. [Claremont.]
- Te-ate-o-te-wahaka—a creek with eels; cabbage trees adjacent. [This may be in “Maungati” district.]
- Tauraka-toroki—a village where food could be gained, principally eels, cabbage tree preparation, and fern root. [In Woolshed Gully district.]
- Ka-iwi-o-taka—a village where food could be gained, principally eels, cabbage tree preparation, and fern root. [On lower course of Makikihi River.]
- Ma-kihi-kihi—a village where food could be gained, principally eels, cabbage tree preparation, and fern root. [The well-known Makikihi River.]
- Makihi-kihi-iti—eels, cabbage trees, tutu, and fern root. [This is the north branch of Makikihi River, starting in Mt. Cecil.]
- Te Puke-tai-a-Kahukura—in addition to the usual foods, you can here get mountain daisy leaves for making the taupa or “leggings” for protecting the legs against tumatakuru thorns. [Mt. Cecil, 3297 feet.]
- Ko-Wai-ari-ari—eels, cabbage trees, fern root, and wild cabbage. [This is the Hook Stream. The name means “clear, sparkling water,” but the “Ko” in this case implies it was named after a person, although its waters are pellucid, as I can vouch, for I have “boiled the billy” beside it several times.]
- Te Matatiki, a rill whose waters support eels, minnows, and mountain trout, while cabbage trees and fern grow nearby. [The words mean “The Spring.” It may be the source of one of the three main Hook streams.]
- Parihaka has eels, mountain trout, fern, and cabbage trees. [It is near Waimate, and is called Deep Creek by the Pakeha. See Ch. II.]
- Tu-rehua, a rivulet which contains eels, mountain trout, and minnows. [See Ch. II and V.]
- Mihi-nui, a flat with cabbage trees and fern. [In Hunter district.]
- Ko-tu-rehua-ki-uta, a streamlet with eels and a surrounding growth of fern, tutu, and cabbage trees. [Name denotes “Inland Turehua.”]
- Tuhau, once a village; fern and cabbage trees. [Near Kelcy. See Ch. II.]
- Te Tahoro, a dwelling place formerly; wild cabbage and cabbage trees. [See Ch. II and Ch. V.]
- Uru-taane, a flat with tutu and cabbage trees. [For origin of name see Ch. II.]
- Te Kai-a-mokihi, once a village; eels, panako, wild cabbage, and cabbage trees. [In vicinity of the limestone columns. See Ch. V.]
- Taaki-po, a plain. [A tributary of the Waihao has this name. See Ch. V.]
- Te Awa-ohonu, a stream; woodhens here. [Broad Gully near Morven. See Ch. V.]
- Te Wai-a-mai-tu, a brooklet; eels. [A tributary of the Pourewa has this name. See Ch. V.]

Te Whakauki, a fort, a sacred place and a burying ground. [Gray's Corner. See Ch. V.]

Te Roto-pateke, a flat with cabbage trees, fern, and tutu on it, and with raupo around the lagoon. [Now called Dogkennel Creek. See Ch. V.]

Te Marokura, a creek; eels and raupo. [Near Pike's Point. See Ch. V.]

Te Wai-kakahi, a creek; eels and raupo. [Still called Waikakahi. See Ch. V.]

Ko-te-rua-wai, a stream; the woodhen was the bird which could be snared here; cabbage trees and fernroot were here. [In the Waihao Downs. See Ch. VI.]

To supplement the listed names, I have many given to me personally and not on the lists. Te Kopi-o-pureora is the Pareora Gorge, and down in it near the waterworks is Te Ue-o-nuku (the trembling of Nuku—he used to go there to hunt woodhens). Between Timaru and the Pareora River in the Claremont district was a place called Te Hau-kohai (the smell of kowhai borne on the wind). Kohai is also the name of a place above the Opihi Terrace, wherever that is. Away west of Temuka along the north bank of the Opihi River lies Te Ahi-kauru, where the long umuti or punaroa (earth ovens) were made to bake the edible part of the ti (cabbage trees). Between Hilton and Wigley's sheep station on the Opuha lie the hills known as Te Ahi-aruhe because the edible fernroot was got there, while along the Haehae-te-moana about Speechley's Bridge is Panekena, a noted spot for getting taramea scent.

My informants had forgotten the Maori names of Pleasant and Gapes Valleys, but Ohika (named after a person whose name has several meanings—I omitted to ask about it) is the name of Beautiful Valley, and my informant thought the English name suited the place admirably.

Tradition says there were two taniwha monsters inhabited a bottomless hole named Te Ake in Washdyke Lagoon. Their names were Tu-te-raki-whanoa and Takaroa, and they paid occasional visits along the coast to Lake Wainono, and to Te Rakipaoa at Milford Lagoon and to Turumanui in the swamp at Orari Mouth. Te Ake here means the depths down below, and when the lagoon broke out to sea the two leviathans used it as an outlet, the passage being called Takaroa after one of them. Many names centre round the Milford Lagoon, and I was told that three of them fairly close together were Rua-taniwha (haunt of the water monster), Rua-te-kuri (den of the dog), and Rua-kioke (lair of the native rat). A place near the old Wai-a-te-rua-ti pa was called Te Waero (the tail), and the garden attached to it was known as Pakitua after the historic axe of the Chief Te Rakaihautu of the Uruao canoe over 1000 years ago. The name of the Native School at Arowhenua is Tarahaoa (enclosed peak) after the Maori name of Mount Peel, while the Ratana Memorial stands at Te Kuaha-o-huirapa (the entrance to the Huirapa lane).

To show how national tastes differ, the Maori conception of what constitutes a pleasant place-name is not the same as ours. Twice the place-name Te Rapu-a-hine-rau was commended, one matron saying, "That is a pretty name," and another, at a different time, exclaimed, "what a nice name." Now the name means that

Hinerau was catching eels by the method known to English folk as "tickling," but perhaps my Maori ladies were not thinking of her occupation, but that the convocation of syllables in its description sounded well.

I have used the term "Temuka District" for country in between the Orari and Opihi Rivers, and somewhere in there is a place known as Te Paatu-hawaiki, and one of my informants advanced the strange theory that the name should be located at a creek south of Timaru and should read Te Pa-a-Tuhawaiki. The chief Tuhawaiki (known to the whalers as Bloody Jack because he had a bodyguard dressed in red uniforms) was drowned some miles south of Timaru, and only part of his body, the thighs, came to the shore some weeks later. My informant considered that the old name of that spot was Te Motumotu, but through the remains being washed up there the name was altered to Te Papa-roa (the long thigh). I am not convinced of the accuracy of this information, and await corroboration.

Although the whole Canterbury Plain has a general name, each separate portion had its individual name, but I have not yet obtained all of these. Some of these names had a mythological or honorary import, and others were descriptive, but whatever their origin they were shouted or sung in the official welcomes given to visitors. In these allusions the portion from Timaru to Ashburton might be called the waekanui (middle) of the island, or the riu (bilge or hold) if the South Island was referred to as a canoe, or the puku (belly) if it was compared to a fish. Of recent years the term used is generally that of the sub-tribe most prominent in the place designated.

Notes.

In regard to Wai-tara-kao (Washdyke Lagoon), a Maori told me that there was once, centuries ago, a clump of manuka on its site, but a subsidence caused it to fill with brackish water, and the manuka died and rotted, falling into a tangle of dead branches like splinters or like bleaching ribs, and it was named from this fact, "tara" being the spikes and "kao" meaning they were lying flat in the lagoon. (For another explanation of this name see Chapter VI). The writer has three superstitious narrations about Waitara-kao, but they are too long for insertion here.

A name, Ka-pukepuke for part of The Hunters Hills system is considered to be for the foothills from the Pareora source to the Hook source.

It is surmised that Motukaika on the Pareora is properly Motukahika. This is probable, and, if it is so, it coincides with the name of a famous clump of trees further north in Canterbury at Mount Somers, one of which group is an enchanted tree. The Maoris tell with pride and elation that the white men chopped that tree down and returned next morning to find it standing. They were both vexed and perplexed, but a half-caste with them persuaded them not to touch it again, and it is said to be still standing. Its name is Hinepaka, and it is said there is a big totara tree in Peel Forest known as Hinepa.

An amusing story is told about Lake Wainono (see Chapter II) to the effect that when the country was being explored by the first lot of Maoris to come here, one of them named Pakeha set a snare

at Te Kaha-a-Pakeha at Wainono for putakitaki (paradise ducks). The pegs were not in firm enough, and when the birds struggled they came out and the birds flew off with the snare. Some were beginning to moult, and left a trail of feathers. They made for a gap in the hills (the Waimate Gorge), and Pakeha followed and discovered the lake named Kapua-hurihia at Arno. This yarn is a bit Munchausen-like and bespeaks European embellishment, but my Maori informant averred that the place-name Te Kaha-a-pakeha was really ancient.

CHAPTER XI.

THE SECOND LIST.

In this list the compiler supplies 217 names, as against 169 in the first list, but he makes no remarks at all about quite a considerable number of the places, while others have copious details appended. Although he apparently traverses the same territory for over half his tour, it is surprising the number of new names he introduces, and in the ones which are identical with the first list it is interesting to compare the remarks.

This compiler commences at the mouth of the Ashburton River, and works a wide strake southward. Unlike the other lists, he has numbered his names.

1. Tuhina-po—a village of the old times, with a sacred altar, and a burial place. It was an anchorage for canoes, and in the sea at suitable tides one could fish for groper and shark, and on the beach could be got seals, frostfish, sea-nuts, kingfish, and ling. [See Ch. VI, X.]
 2. Hakatere—on the side to the south of the river, and out of its waters could be got eels, native trout, paraki (smelt), panako, and kahawai. There was here an old pa, burial ground, and altar known as Te Pawakataka. [See Ch. VI, X, XII.]
 3. Te Pohatu-hiku—a dwelling place where were procurable cabbage trees, fernroot, wild cabbage, wild turnips, tutu, roots, and marari (kelp fish). Good flax for making garments grew here.
 4. Ko-ihi-hapuka—a dwelling place; fernroot, cabbage trees, roots, native rats, and flax stems.
 5. Tutae-wera—formerly a dwelling place; cabbage trees, woodhens, native rats, tutu, and eels. [Valetta. Ch. VII, X.]
 6. Te-Aika-a-wai—a village on the eastern side of the Rakitata River; eels, fernroot, woodhens, rats, tutu, and raupo.
 7. Tu-maru-raki—a place where people lived; it had a sacred altar and a burial place; tutu grew here. [North side of Rakitata Mouth. See Ch. VI, X.]
- These are the names of the river reserves of this village.
8. Te-Wai-Kakahi [Between Hinds and Ashburton Rivers. See Ch. VI, X.]
 9. O-uhi [Between Hinds and Ashburton Rivers. See Ch. VI, X.]
 10. Te More-tahi [Between Hinds and Ashburton Rivers. See Ch. VI.]

11. Ko-ti-oi-oi [Between Hinds and Ashburton Rivers. See Ch. VI.]
12. Ko-te-rere-a-tahito [Between Hinds and Ashburton Rivers. See Ch. X.]
13. Ko-tura-tu-raki [No particulars—up Maronan way.]
14. Ko-tu-newha-ki-te-raki [No particulars—up Lismore way.]
15. Pu-rakau-nui [Between Hinds and Ashburton Rivers. See Ch. VI, X.]
16. Te Wai-a-te-mihi [Between Hinds and Ashburton Rivers. See Ch. VI for situation.]
17. Te Wai-a-rakai-koroki [Between Hinds and Ashburton Rivers. See Ch. VI for situation.]
18. Ko-te-whakapune-a-te-whatu-rukuhia [Near Winslow. See Ch. VII.]
19. Ko-Maki-aro [This may be the Maki-ao of Ch. VII. On Hinds River.]
20. Te Wai-a-puku-tahi [Near Eiffelton. See Ch. VII.]
21. Tau-whare-kakaho [Stream near Hinds River. See Ch. VI, X.]
22. Karipo [Up the Hinds River. See Ch. VII.]
23. Hekeao [Hinds River. See Ch. VI, X.]
24. Takaka-o-te-kotuku [A few miles north of Rakitata. See Ch. VII, X.]
25. Whaka-upoko-toetoe [Means “Valley of the plumes of pampas grass.”]
26. Te Whakai-a-pakura [Means “The feeding of Pakura”—no particulars.]
27. Patu-riki [Near the Hinds River. See Ch. VI, X.]
28. Kohaka-a-tara [Called Whaka-a-tara in Ch. VI. Also see Ch. X.]
29. Te Awo-ohonu [Lowcliffe. See Ch. VII, X.]
30. Heru-kauawae [Called Heru-kauae in Ch. VI, for which see situation.]
31. Tuna-a-te-whiwhi [On Rakitata River. See Ch. VII, X.]
32. Hamukaika [Probably this is the Kaika of Ch. VII.]
33. Pakihau-kuku [Two miles north of Rakitata. See Ch. VII, X.]
34. Ko-o-kura-mahaka [South side of Rakitata Mouth. See Ch. VI.]

The foods in the places of these names = eels, native trout, and crayfish; the birds were grey ducks, black teal, grey teal, divers, brown ducks, swamp turkeys; also there was raupo and “puhapuka.” [See Ch. IX.]

35. Tonga-ra—a plain with fernroot, tutu, native rats, edible spear-grass, edible roots; on the seashore there were seals, frostfish, sea-nuts, kingfish, ling, and kelp; sea fishing produced groper and barracouta. See Ch. VII.]
36. Raki-tata—a river; in the river shallows could be caught flounders, eels, kahawai, mullet, lampreys, minnows, native trout, and the small fish known as paraki, panako, waharoa, and pipiki. [Also see in Ch. X.]
37. O-tua-kiri—on the south side of Rakitata was a place of fixed habitation; had a burial ground, and food was in the district. [See Ch. VI.]
38. Te Wai-a-pohatu [A creek near Orari Mouth. See Ch. VI.]
39. Kauae-wiri—A digging place for fernroot. [This might possibly be the “Kauae” mentioned in Ch. VI.]

40. Pare-hua-kina—A stream whose waters contain eels, lampreys, minnows, and panako. [On Rakitata River. See Ch. VII, X for remarks.]
41. Te Au-o-kahu-tawe—a place to dig fernroot. [Up the Rakitata. See Ch. VII, X.]
42. Papa-tua-nuku—a place to dig fernroot and to prepare cabbage tree. [See Ch. X.]
43. Te Pari-whaka-tau—a place to dig fernroot. [This may be the “Whakatao” of Ch. VII.]
44. Te Pupū-a-tuke—a spring with eels in it. [Probably “Tuke” of Ch. VII.]
45. Te Horo-roa—a dwelling place where food could be secured. [See Ch. VII, X, XII.]
46. Tawhari-toka [Up the Rakitata. Probably the “Toka” of Ch. VII.]
47. Wai-takai—a brooklet with eels, and woodhens near its banks. [See Ch. VII, X.]
48. Matai-hapuku [Means “watching for proper”—probably on sea-coast.]
49. Te Wai-kopiro—a village where the people cultivated sweet potatoes, ordinary potatoes, and Maori cabbage.
50. Kawau-raki—once a village where was a sacred altar, and a cemetery. [See Ch. VII, X.]
51. Ko-o-Raki-ihia—here there is a chasm or big hole where Rakihihi (a famous Katimamoe chief) stored his goods and chattels. Its name was Kopae-whenua and it is there to this day. The places round produced food for the inhabitants of this village. [Near Stump Farm at Orari.]
52. O-taki-taane [Named after a person whose name means “a man’s grief.”]
53. Ko-o-te-ao [See Ch. VII for situation.]
54. Kiri-pahore [A stream on Trevanna Farm, Orari. See Ch. X.]
55. Te Wai-tawhiri [“The stream of the welcome” near Milford Lagoon.]
56. Te Wai-a-kane-kane [Flows into Waihi River. See Ch. VII, X.]
57. Ko-o-Hine-i-te-ahunga [Means “The spade of the Girl Who Makes Mounds.”]
58. Te Wai-a-tiki [Ka-puna-a-tiki—the springs of Tiki—is at Orari and probably his creek is there also.]
59. Te Wai-a-marama [For situation see Ch. X]
60. Te Puna-koura [A spring near Arowhenua.]
61. Te Ate-o-Ngatimamoe [Means “The Liver of the Ngatimamoe (tribe).”]
62. Ko-te-Utu [In the Orari district. Refer to Ch. X.]
63. Whare-raki—this is a forest. [Near head of Waihi River.]
64. Toko-paaha—up the Orari, probably about Andrews Creek district.
65. Tata-hura—up the Orari, probably about Andrews Creek district.
66. Tata-kura—up the Orari, probably about Andrews Creek district.
67. Te Makareao [Name means “Supplejack Tributary.”]
68. Pae-ko [On Orari River near its mouth.]

69. Turu-ma-nui [On Maori land south of Orari Mouth.]
70. Te Aka-ihi [Means "The split hollow."]
71. Nga-puna [Means "The springs."]
72. Ka-mahaka [Means "The snares."]
73. Te Rapu-a-Hine-rau [Means "The searching of a girl named Hinerau."]
74. Kai-tangata—an eel swamp.
75. Huri-tini [Means "many turns"—a very common name on rivers.]
76. Ko-o-tuhi-wai [Apparently a different place to No. 88.]
77. Tata-wai [If this is same Tatawai as in Ch. X, it is near Raki-tata.]
78. Ta-mata-tiki [Means "The spring."]
79. Tu-puru-puru—a lamprey weir.
80. Kahu-kunu—a lamprey weir.
81. Te Pari-kowai—a lamprey weir.
82. Ko-te-arai—a plain where grew good aka (vines) for making eelpots.
83. Ko-rua-te-kuri [Named after a man whose name means "Lair of the Wild Dog." It is down near Milford Lagoon.]
84. Hui-rapa—a lamprey weir. [Near Temuka.]
85. O-merewa—a village where the people went fishing for shark and groper. The "fish" of the beach were seals, frostfish, sea nuts, kelp and kingfish.
86. Te Whakahoki-a-urihia—once a place of habitation.
87. Ruru-matai-kau—a lagoon where many eels were killed and also these birds—grey ducks, paradise ducks, black teal and grey teal. [Between Turumanui and sea, near Orari Beach.]
88. Ko-o-tuhi-i-wai—a plain where grew vines for making eelpots; tutu, flax, and cabbage trees and flax-stem honey; a place for making clothing from flax and raincloaks from mountain flax. There were also reserves for eels, minnows, lampreys, flounders; edible raupo and "pukapuka." [Also see No. 76.]
89. Pari-kowao—once a village with a sacred altar and a burying place. [See Ch. VII, X.]
90. Turanga-a-tohu [A creek near Milford Lagoon. See Ch. X.]
91. Te Rua-kiore [Near beach on North side of Opihi. Runs into Orakipaoa. Full of eels.]
92. Te Rapu-o-marohu [Probably tributary of Te Ruakiore. Country has now dried up a lot.]
93. Te Awa-rakau [At Milford Lagoon.]
94. Kai-poke-poke [A Maori told me this name meant "to cover a thing up."]
95. Te Awa-rakau [Second creek of this name in Opihi district.]
96. O-raki-paoa-ki-te-pati [This is mudflats at tidal mouth of Orakipaoa River. The eel holes betray the eels, which are secured by hand.]
97. Ri-papa—(Matai-raki). [At Milford Lagoon. Also see Ch. X.]
98. Houhou-pounemu [Probably Greenstone Island at mouth of Milford Lagoon.]

99. Kai-taura [No particulars.]
 100. Te Auahi-tu-roa [In the Opihi district. Also see Ch. X.]
 101. Te Pae-a-te-rataha—this place produces food.
 102. Ko-Rahui—once a permanent village, and Mantell, the pakeha, fixed the boundaries of the cemetery, and of the places for growing the potatoes, the sweet potatoes, and the Maori cabbage. These were the foods of that place. [See Ch. VI, X.]
 103. Tutae-koropiko—a permanent village with a sacred altar and a burial ground. [In Temuka Park. See Ch. X.]
 104. Te Wai-harakeke [Also named in Ch. X. Between Orari and Temuka near beach.]
 105. O-kapu—(Haehae-te-moana). [Also referred to in Ch. X.]
 106. Te Wai-a-pi—a place for preparing cabbage tree. [Also in Ch. X.]
 107. Te Kakaho—a creek. [Now called Kakahu. See Ch. X.]
 108. Te Wai-a-te-awa—a creek.
 109. Ko Pae-rika—a cabbage tree food place. [Also in Ch. X.]
 110. Raki-tairi [Denotes two clumps of bush and a stream up Temuka River.] See Ch. X.
 111. Nga-awa-tai [Same name as No. 133 but may be different locality.]
 112. Nga-hapua-a-paraheka [Lagoons near sea in Temuka district.]
 113. Nga-puke-puke [Mentioned with more particulars in Ch. X.]
 114. Te Hapua-a-Kaiwaro [A lagoon between Milford and the sea.]
 115. Taumata-kahu—a stream. [In the town of Temuka. See Ch. X.]
 116. Te Ika-a-maui—a plain revealing food. [Between Temuka and sea.]
 117. Te Wai-a-te-ure [No particulars.]
 118. Te Wai-kakahi—a lagoon.
 119. O-tuke—a lagoon. [Above road bridge in Temuka town. May be dry now.]
 120. O-tama-iti—set eelpots at night.
 121. Te Wai-para-para—a burial place.
- Now in regard to the foods in all these food preserves, these are eels, minnows, mountain and native trout, panako, fernroot, native rats, cabbage trees, tutu, edible speargrass, flax honey, raupo and edible roots. Good flax can be worked into clothes and rough flax into raincloaks.
122. Te Pakihi-kawai, a constant residence, a sacred altar, a fenced fort and a burial ground. [This is probably the “Paki-wai” of Ch. X. See Ch. XIV.]
 123. Ko-nga-torea—a cultivation for kumera, potatoes and wild cabbage.
 124. Te Wai-a-kia-hoa—a snaring place for tuis and pigeons.
 125. Te Wai-a-Tu-te-urutira [Temuka district. This chief was killed near Mackenzie Pass.]
 126. Te Koanga-a-umu [Written as Te Koaka-a-umu in Ch. X. Temuka district.]
 127. Tai-tu [No particulars.]
 128. Wai-tui—a dwelling place in the bush. [Now known as Waitohi. See Ch. X.]
 129. Pane-to—a flat. [Up about Kakahu. See Ch. X.]

130. Te Wai-a-te-iri—a brook.
131. Wai-ake-ake—a brook. [Runs into river above Temuka town. See Ch. X.]
132. Tawhai-roroa—a flat. [Opihi. Probably “Roroa” of Ch. VII. See Ch. X.]
133. Nga-awa-tai—creek. [Refer to No. 111.]
- 134—Te-o-tai-kawa—a fern digging spot. [A Maori said it meant “The food of Taikawa” but he could not state site.]
135. Ko-teihe [No particulars.]
136. Awa-rua—a creek. [Runs into Temuka from south at Arowhenua.]
137. Kai-wai-tau—once a dwelling place. [Near Arowhenua.]
138. Te Wai-a-patuki [Flows into Awarua. Now a pond on Renata’s farm.]
139. Nga-whaka-pakoko—a forest west of present Arowhenua kaika.
140. Kai-wanaka—part of Peel Forest.
141. Takiri-tau—part of Peel Forest.
142. Te Rua-o-kete [Near Arowhenua.]
143. Hawea, a permanent settlement, a sacred altar, a cemetery and a landing-place for canoes. [At Milford Lagoon, Opihi district.]
144. Te Wai-a-taua—a creek. [Also referred to in Ch. X. Opihi district.]
145. O-tu-tohu-kai—a creek. [Runs through Gleniti into Washdyke Lagoon. See Ch. X.]
146. Rikataui—a flat. [South of Opihi River. See Ch. VII.]
147. Te Kohaka-a-Makaia—a flat.
148. Te Wai-a-Putete—a creek. [In the Temuka district.]
149. Nga-hiri-Pakoko—a lagoon.
150. Te Aruhe-reika—fern-digging place.
151. Te Ana-a-ruru—a creek. [This is different locality to No. 201.]
152. Te Papaka—a creek. [Opihi district. Fuller details in Ch. X.]
153. Te Kai-a-te-kaokao—a creek. [About the Levels. Fuller details in Ch. X.]
154. Te Paatu-hawaiki—a creek. [See Ch. X.]
155. Ko-te-kekeno—a creek.
156. Ko-o-te-kote—a lagoon.
157. Ko-o-ura-haka—a village. [In Opihi district. See Ch. X.]
158. Ko-te-hau-kohai—a village. [In the Claremont district. See Ch. X.]
159. Kou-a-tahae-nui—a cultivation.
160. Ko Kotare—a creek. [Runs into Opihi on South side near beach.]
161. Te Marua-a-Roko-mai-whaia [Marua means a hole in the ground. In the Temuka district.]
162. Te Hapua-a-Poroporo—a lagoon.
163. Ko-te-kati—a place to set eelpots.
164. Te Puna-a-Taka-ahi [The Spring of Takaahi is down near Milford Lagoon.]
165. Te Motu-ahi—a reserve.
166. Ko-taheke-a-Takika—a reserve. [A Taheke is a shallow rapid in a stream.]
167. Ko Hape—a stand for eelpots. [A different place to Ohapi.]

168. Ko-o-Puhuka—a reserve.
169. Te Whata-a-hinu—a dwelling place. [This may be the Whata-hinu of Ch. X.]
170. Ko-te-raki-moe-hau—a creek.
171. Wai-mataitai—a lagoon. [A very common seaside name.]
172. Te Wai-a-korako—an eel spring.
173. Ko-te-kauki—a spring.
174. Ko-o-totara—a reserve. [This may possibly be the “Totara” of Ch. VI, X.]
175. Wai-takao—a lagoon. [South side of Opihi. “It is like Waitarakao in appearance.” Also written Waitahao.]
176. Moruka—a “papaaka;” (level place for a house?).
177. Ko-te-kape-a-kete—a reserve. [On coast in Seadown district. See Ch. VI.]
178. Te Pua-rau—a place for eels. [Kind of lagoon or creek which breaks out to sea south of Opihi. See Ch. VII.]
179. Taheke-a-Maru-ao—an eel spring.
180. Ko-o-tai—a stand for eelpots. [Called “Otai” in Ch. X. In Seadown district.]
181. Te Awa-a-Rakaitauheke—a stand for eelpots. [A little stream in Timaru.]
182. Te Awa-te-raki-tua-rua—a stand for eelpots. [This may be the “Tuarau” of Ch. VII at Seadown.]
183. Ko-o-hiro—a stream, a “papaaka” (building-site?).
184. Te Rakau-a-Tane-hakau—an eel catching resort. [Compare this with Ch. VI, X.]
185. Te Koareare-a-Te-Kahukura—a creek. [Considered to be in Timaru].
186. Te Rapu-a-Te-Whai—a stream with eelpots.
187. Matuku—a stream with eelpots. [Near sea in Milford Lagoon district.]
188. Te Whakarau-a-Tahua—a stream with eelpots.
189. Te Awa-tohi-raki—a stream with eelpots.
190. Kotore-whakao—creek.
191. Te Whakahoki-a-Punui—a creek.
192. Te Rere-a-Te-Rakiamoa—a creek. [Probably in Seadown district. Also see Ch. X.]
193. Te Rua-whakai—a creek. [Mentioned in Ch. X. In Seadown district.]
194. Matau—a watercourse. [See Ch. VI, XI.]
195. O-hine-haere-po—a lagoon. [In Seadown district. Mentioned in Ch. X.]
196. O-tauahi—a dwelling place. [On Seadown coast. See Ch. VI.]
197. O-tahiku—a lagoon. [This is not the O-tahiku of Ch. IV. See Ch. VII.]

The foods of these reserves are eels, minnows, native and mountain trout, panako fish, fernroot, cabbage trees, tutu, flax stems, raupo, speargrass and edible roots. There is fine flax to make clothing and rough flax for raincloaks. The seashore produces ling, frostfish, barracouta, kingfish, sea nuts, and kelp. Groper and shark can be fished for.

198. Timaru. [See introductory remarks in Ch. IX.]
199. Pohatu-koko—a spring of drinking water, an anchorage. [Sea-cliffs of Timaru. See Ch. X.]

200. Rakai-horo-puta—a cliff with sea-shags. The ocean produces the shellfish known as paua, pipi, pupu, and kakahi; on the sands lie seals and from the shore can be got frostfish, ling, kingfish and sea-nuts. [Probably sea-cliff at Timaru.]
201. Te Ana-a-Ruru [The place of this name No. 151 is in Opihi district while this is in vicinity of Timaru], a marked place for fish, groper and shark.
202. Patiti—once a village. [Near Jack's Point. Mentioned in Ch. X.]
203. O-tipua-te-kotore—a reserve for eelpots. [Sandbank at mouth, Saltwater Creek.]
204. Te Whare-tawhiwhi—is the end of Timaru reserve. [Old record calls it Whare-tani-whiwhi. See Ch. X.]
205. Mau-huata—a flat with cabbage trees. [Hadlow. See Ch. IV.]
206. Te Matua-mounu—a clump of bush. [This may be at White Rock River. See Ch. IV.]
207. Te Puraka-rakau—a flat with cabbage trees. [About the Fairview district.]
208. Teko-a-kaamu—a place to dig fernroot. [Above Salisbury district.]
209. Ko-kuku-toraho—a building site? [In the Kingsdown district.]
210. Ko-Wai-tara—an eel stream. [In the Kingsdown district.]
211. O-hinekawe-au—a creek with an eel reserve. [Name of Jack's Point.]
212. Papa-roa—a rock with pawa, shellfish, and sea urchins. [Rock at Jack's Point. See Ch. X.]
213. Ko-o-hine-wahi—an eel stream.
214. Te Ana-kai-popo—a creek where crabs were caught.
215. Te Motu-motu—a creek, canoe landing. [A white historian spells it Mutumutu. North side of Paparoa. See Ch. X.]
216. Hine-kura. [South of Timaru. Also referred to in Ch. X.]
217. Te Pae-a-kaiwaro—a village with an altar and a burial place. [The name and fame of Kaiwaro centre round the Hunter district, but the context would leave us to believe No. 217 is just south of Timaru. Also see Ch. V.]

In the sketch survey of the vicinity of Timaru executed by Alfred Wills in October, 1848, the southern extremity marks some old Native huts at Tipiwenua, a name that is omitted in my lists. The next point is Taumatu, also absent from my lists, and the next is Ohatukoro which I take to be a mis-rendering of Pohatukoko. The other three Maori names on the sketch plan are all well-known ones.

Speaking to me at Colac Bay, a Maori said, "Ouhi is a lagoon and a dwelling place on what is now Craig's farm between the Rakitata River and Ashburton." It can be added that there are two, if not three, places called Ouhi; also there are two, if not three, places called Paturiki, and many other cases of duplication. My Colac Bay friend further said there was a place Tokinui, and a lagoon Rurumataikau, both at Ohapi; a stream called Te Ruapu on the Levels near Timaru, and at Timaru a swampy spot called Te Koareare-a-te-pahi. W. H. S. Roberts mentions a spring near Timaru called Po-nui-a-hine that none of my lists record. I sent these lists to Mr W. Taylor, and he replied as follows:—"Your very numerous array of South Canterbury names are all new to me with the exception of eleven noted as follows:—

"Otuakiri—a locality a little south of the mouth of the Rangitata.

- “ Te Wai-a-Pohatu—midway between Rangitata and Opihi River Mouths.
- “ Hawea—a locality on south side of Opihi Mouth. The Maoris told me the Opihi in this area was called Whanganui. [Note: There is a Whanganui or Whakanui River further north than Rakitata, but could be applied to wide debouchures as it means “ Big Mouth.”—H. B.]
- “ Orakipaoa—an old cultivation on the stream of the same name on the south side of the old Wai-a-te-rua-ti Pa. Above the pa the stream was called Paomoki.
- “ Houhou-pounemu—this I infer was the spot on the Milford Beach where the Maoris of Harakeke-tautoru—Parititaha Pa (Greenstone Island) left the broken greenstone mere to show Te Rau-paraha’s scouts they were prepared for battle.
- “ Rakitairi—this is the correct name of the Rangitira Creek which enters the Temuka on the west side of the borough.
- “ Waitakao—as this appears on your list so near to Te Puarau, is it not an alternative spelling of Waitarakao (Washdyke Lagoon)? [Note: I thought so at first but was told it was another lagoon. One said it should be Waitahao.—H. B.]
- “ Te Puarau—this appears in my notes more than once as marking a place just north of the Washdyke Lagoon on the coast.
- “ Matau—is a creek midway between Te Puarau and Opihi.
- “ Waimataitai—I take it is the once well-known lagoon north of the Timaru Maori Reserve, but now filled up.
- “ Te Awa-a-Rakaitauheke—is named after the famous chief and is, I take it, the indentation near the railway cutting at Maori Hill, Timaru.

“ Most of the other names may be inland, and I am not acquainted personally with those parts. It is hard to get information now. Once nearly every greybeard knew Maori matters, but grey hairs on a Maori these days does not give a clue to tribal history. There are any amount of blind trails.

“ You can see I do not place great reliance on the present Maoris as ‘authorities.’ I have had too many almost contradictory statements. Even in land purchases I have produced the original documents, but the mis-statements are still carried forward. At the last meeting of the Maori Association of Otautahi, not one present, officers and floor members alike, knew who Tautahi was. This helps to explain how little I value Modern Maoris on the history of their own race.”

Later Mr Taylor wrote regarding two old pas in the Temuka district:—“ Between Te Wai-a-rua-ti and Te Wai-mati (the latter is on the north side of the Opihi where the road running north and south enters the Waipopo Reserve) on the original map of Mantell’s surveyor (Octavius Carrington), an abandoned pa is shown south of Te Wai-rua-a-ti. Would it be either the Ohou or the Upoko-pipi pa? I never had the opportunity to go back to Arowhenua to inquire, but places named in history are more important than others.”

Notes.

Maori geographical ideas are most interesting and the pity is that more of them were not preserved. I have a note that Waitangi in Westland corresponds to Waitangi on the east coast. If the West-

land Waitangi be the stream north of the Okarito Lagoon, it is small but its source is just through the range from the source of the Godley, the most northerly of the Waitaki feeders. The Westland Whanganui and the Canterbury Whakanui are not parallel but a neighbour of the latter, the Ashburton, almost meets the case at its source. The Maoris told Shortland that the northernmost source of the Rakaia was in the same latitude as Arahura on the West Coast. I have a note that the south branch of the Hurunui flowing east was called Otira because it was opposite the Otira tributary of the Tere-makau flowing west. Several cases of streams being called the same name because they were on opposite sides of a mountain range have been recorded in this book.

To continue information given to me personally, some of the place-names have interesting traditions attached to them. For instance, the lagoon known as Te Hapua-a-kaiwaro was a burial place and derived its name from a deep hole into which the tohunga consigned the corpses. The bodies did not need to be weighted to cause them to remain down as they never came up and the Maori attributed this to the efficacy of the officiating learned man. Another form of burial was carried out at Nga-whaka-pakoko (the preservation by drying) a section of the forest west of Arowhenua. The corpses were placed on platforms constructed in the big trees and were left there to wither. Whether the winds and the heat of the daytime caused the bodies to shrivel into nothing my informant could not say, but knew that if you went there many months later you would find the bodies gone. South of this historic and venerated piece of forest, there was a lagoon named Te Wai-a-patuki draining into the Opihi River.

There are two places called Te Wai-a-pi; one may be west of Arowhenua, but the other is further north and further inland. A woman named Pi lived in the bush at Ruakapuka (Geraldine), but as her people died she retired to a secluded nook near Pleasant Valley. Dwelling alone, she acquired an uncanny reputation and it is said she could read the shadows in a magic pool and see if visitors were coming, if friends or enemies were near, and if danger was imminent. This pool became known as Te Wai-a-pi, and the name was later extended to embrace the whole locality.

Tutae-koropiko is a locality in Temuka Park famous because the noted robber chiefs, Takaahi and Pakahi, were killed there. The story is too long to relate here.

Two inland names are repeated on the sea-coast, Okirikiri-honi being an eeling creek between Ohape and Orari, and Ohinekuha is where the railway line crosses the Temuka River. There are also two places called Raukapuka, the second one near Paeko on the Orari River being called after the one at Geraldine. A pool in the Turumanui swamp at Orari is Wai-pakura (swamphen resort).

The hill at Mayfield was called Te Puketai (the landmark) and the plain round it had the same name, while Kaipokepoke is up about the Gawler Downs; there is another place of this name down near Milford Lagoon, and another informant said two more places near this locality were Hikuta and O-te-rua-wai.

CHAPTER XII.

THE THIRD AND FOURTH LISTS.

The compiler of the third list takes North Canterbury as his stamping ground and seems to adopt a different procedure to the compilers of the former two lists, apparently grouping his names on ancestral lines. He prefaces his list with remarking that Te Atawhiua, a woman, who descended down to Te Ari, was the original owner of a place at Kaiapoi called Te Whenua. There is a play on this name Te Whenua, and it is introduced five times in two sentences. The place was evidently named after a person, and the claim to "te whenua" (the land) called Te Whenua was based on its occupation by Te Atawhiua and her descendants. Then a list of place-names follows, but I will have to leave the Kaiapoi Maoris to unravel the whereabouts of most of them, although I received information about a few of them.

Ko Ka-pipi—a dwelling place. [In the Kaiapoi district.]

O-te-raho—a piece of land. [A hill in Upper Loburn.]

Mako-o-raki—a piece of land.

O-te-ika-tiari—a village with a sacred altar and a burial ground.

O-tama-korako—a piece of land. [West of Tuahiwi.]

Ko-kotore-tupou—a piece of land.

Te Awa-kokomuka—a stream, a reserve, an eel-weir. [In the Tuahiwi district.]

Te Wai-a-tuna—an eel swamp.

O-pikau—a stream with native trout, crayfish, and eels.

O-ha-roa—a plain with cabbage trees and fernroot. [North of Rangiora].

Te Kati—a stream with eels, native trout, crayfish, minnows and raupo.

Ka-whaka-tikitiki—a creek.

Upoko-anini—a creek.

Te Ure-o-kioire—a creek.

Kuha-koko-pi—a piece of bush. (See my remarks later).

Te Rakau—a birch forest; the place for native rats. [Below "Birch Hill," Oxford.]

"This is the end of the places lying outside. Let us now return to within the 'riu' of Kaiapoi Pa to the land reserved by Mantell." The expression, the "riu of Kaiapoi Pa" is a picturesque one. "Riu" usually means the bilge of a canoe, or the hold of a vessel, but can be applied to anything similar in shape, such as a valley, or a piece of land enclosed by bush or by swamps. The compiler gives three names as within this imaginary "riu."

Te Wai-a-patiki—a clump of bush. [Near Woodend.]

Ko-Tao-pito—a piece of bush land worked for growing potatoes, wild cabbage and kumera (sweet potatoes). [A bit of bush on Tuahiwi Reserve.]

Kai-hau—a fort dwelt in; it had a sacred altar; potatoes, wild cabbage, and sweet potatoes were grown here. [On Tuahiwi Reserve.]

This is the end of the places pertaining to the women ancestors.

Let us consider places whose ownership comes from Taane-tiki and Raho.

Ko Wai-maka-riri—a river. [Away up among the mountains inland.]

Tuki-hona—a mountain; kakapo (ground parrot) and woodhens.

Te Kuha-o-Titope—a mountain; kakapo and weka. [On north side of Broken River.]

Manu-tahi—a stream; woodhens.

O-ti-tira—a stream; woodhens. [This may be the Otira. See later.]

Ka-tai-o-hua—a mountain; parrots and woodhens. [On Westland side of Divide.]

Tama-horu—a mountain; parrots and woodhens. [Between Lake Pearson and Broken Hill.]

Ka-puna-a-tawari-nuku—a plain where you snared woodhens and dug fernroot. In the watercourses were eels and all the kinds of food that come from water.

Tuki-po—a mountain; parrots and woodhens.

Tawhai-roroa—a plain; catch woodhens, dig fernroot. [Name means “tall birch trees,” and bestowed by Hikatu, a chief.]

Ko-nga-awa-awa—a place to procure food. The name means “The Valleys” and the writer does not make it clear if this is a place-name or a descriptive phrase. The latter is more probable.

Wai-pa—a lagoon and rivulet.

Te Poho-o-Tu-ruru—a mountain; parrots and woodhens. [South of Porter's Pass.]

[The following instruction is here inserted:—“At Otitira, a river for food, change your direction to the south (tonga) without delay, to the starting-point at Waimakariri veering to the south.”]

O-porea—a lagoon for procuring food, also a sacred lagoon. In that lagoon you could get eels and birds. On the land “he kainga tapu, he urupa” (a sacred village and a cemetery). [This and the next two lagoons may be about the Bealey.]

O-porea-iti—a lagoon; its waters held food.

Ka-moana—a lagoon; its waters held food.

Ko-wiriwiri-o-Papa—a mountain; parrots and woodhens. (This name means “Trembling of Papa.” This might be a person, but Papa is also a name for the earth and figuratively might imply an earthquake, the usual name for which is ru).

Te Awa-te-korihi—a river; woodhens. (Someone has here inserted in the manuscript, “You could fish on the side of the river”).

Peke-ao—a mountain; parrots, woodhens. [On the left side going down Otira Gorge.]

Te Rua-ko-hiti—a mountain; parrots, woodhens.

Kakauiro—a mountain; parrots, woodhens.

O-tu-te-pi-riro [No particulars. Someone has written taapa, “margin,” against it.]

O-tu-para—a stream; woodhens.

O-tu-piri-raki—a plain with tutu and fernroot; woodhens. [See later remarks and also Ch. XIV.]

Ko Nuku-mania (he Puketai—a landmark) a plain at the sides, a dwelling place.

[If the name Nukumania covers the Black Range south of the Bealey, it is hard to say which one is the landmark here referred to, perhaps Mount Misery. From here the scribe seems to go south-east for seven names lower down he again comes to the Waimakariri River and then names one of the Torlesse peaks, and then he

gives four more mountain names but I have not sufficient data to identify them.]

Ko Te-awa-maeke—a stream with “water foods.”

Te Awa-kokako—a stream; on its banks grew wild cabbage and nearby could be dug fernroot.

Te Mapuna—a flat, the particular food here was native rats.

O-hine-riwai—a flat, the particular food here was native rats.

O-paka—a flat, the particular food here was native rats.

Ko-o-Tuki-hona—a flat, the particular food here was native rats.

O-para-te-ariki—a flat where food is procurable. You meet again the Waimakiriri River.

Te Kura-ta-whiti—a birch forest; native rats. [A peak in Torlesse Range.]

Te Maeaea—a searching (rapa) of the forest, and of the beaten tracks made by the native rats should be carried out and will reveal food.

Tata-wahia—a mountain with rat paths where rats can be caught.

Ko Mamaha—a mountain with rat paths where rats can be caught.

Te Ara-tire—a mountain, a region for rats and a forest.

Takapu-o-Hinehou—a mountain, a region for rats and a forest. [See my remarks later.]

Hine-matua.

Wai-hora—a lagoon. [Lake Ellesmere.]

Wai-kirikiri—a stream with food from the water, and on the land tutu and wild cabbage. [Selwyn River.]

Tiota—an eel mudhole. [North of Lake Ellesmere.]

Ko Kereru—the mouth of a river, a place for eels and flounders. [Mouth of the Halswell River?]

Tua-naki—a spring; eels throng to it and also at Te Pakaru. [North of Waihora.]

Wai-hora—a river; eels can be taken in set eelpots. See Ch. XIV.]

Te Wai-kari—a dwelling place, a sacred altar, a burial ground. At this village there is a flat which produces food.

Te Ratahi—a village, an altar, a cemetery. [Was named after a woman.]

O-taumata—a place to dig fernroot. [Near Selwyn Mouth.]

Ko-Tau-hinu—a place to dig fernroot. [See Ch. VIII, XIV.]

Ko-Kai-waha—an eel swamp.

Tarere-kau-tuku—a lagoon; this is the place for eels. (someone has inserted here a comment about the large size of the eels). [See Ch. VIII.]

Mako-nui—an eel lagoon. [Springston. See Ch. VIII.]

Ko-te-Koaro-a-te-upoko—an eel swamp.

Tatua-mau-noa—a creek, contains food.

Whenua-kura—a lagoon; eels, raupo. [The compiler waxes enthusiastic here and says “many thousands of eels.” There is another place of the same name.]

Ko-Tu-hei-kura—a spring, eels, raupo.

Ko-Te-paaka—a watercourse, eels in the water, wild cabbage on land. [Name known but site uncertain.]

Ka-puna-a-wai—an eel spring; good cabbage trees near.

Wai-tataki—a village for getting food, a sacred altar, a burial ground. [This may be the Waitatari of Ch. VIII.]

Te Kohaka-a-wao—a lagoon; abundant food. [A similar name is at Kaiapoi.]

Pataku-ate—an eel swamp. [A similar name is at Kaiapoi.]

Te Awa-kokomuka—a river with an eel-weir. [This is a very common place-name.]

Te-heke-tara—a river with an eel-weir. [Near Lake and away east of Selwyn Mouth.]

O-matao—a river with an eel-weir.

Tauma-kuri—a dwelling-place, an altar, a cemetery, a sacred village.

Kai-a-poi Pa—The following are the places which are connected or associated (takoto) with the pa of Kaiapoi.

Te Pohue, a place for burying the dead. The house is still standing there. [Near the Old Pa.]

Ko-kapuka—a place to work for sweet potatoes, potatoes and wild cabbage.

Kai-kakariki—a place to work for sweet potatoes, potatoes and wild cabbage. [Near the Old Pa.]

Pare-whakairo—a plain, a place to work for sweet potatoes, potatoes and wild cabbage.

Kakahu-wera—a forest; we have now arrived at the great mountains, so this is the ending. (See my remarks later).

Notes—Some of the meanings of these place-names are interesting, as for instance, Tama-korako (albino son), Upoko-anini (dizzy head), Kai-hau (eat the wind), Manu-tahi (one bird), Tu-para (standing in dust), Awa-maeke (cold creek), Awa-kokako (stream of the native crow), Kai-kakariki (to eat the parroquet), and Kakahu-wera (warm clothes). In Chapter IX the writer comments on the fact that nowhere in the lists of native foods do the compilers mention the quail, but in this chapter one name is Whakapaki-koreke, a name which implies that a quail had sought cover in the grass and the hunters were feeling about for it. W. H. S. Roberts says Moffett's corner at Halswell was Otamatua, but it is not recorded in foregoing list.

Another account takes a trip round these places in order and can be given here for comparison as it gives a name or two omitted in the other list and it spells some a little differently. The writer uses the word haere between all the names giving the idea of travelling on from one to the other. He proceeds:—This is a reminder of the places brought down to us from our male and female ancestors around Kaiapoi and Waimakariri.

Kapipi — haere — Oteraho — haere — Makoraki — haere — Oteikatiere — haere — Otamakorako — haere — Kotoretupou — haere — Teawakokomuka — haere — Tewaiatuna — haere — Opikau — haere — Okopiri — haere — Oharoa — haere — Te Kati — haere — Kawhakatikitiki — haere — Upokoanini — haere — Teureokiore."

The brief ending is not too clear but apparently reads:—"The rat-hunting country—Kuhakokopi. Tewaipatiki—Kaihau—in the reserve."

Then follows another section which we will give, deleting "haere":—Waimakariri — Tukihona — Tekuhaotitope — Manutahi — Otitira — Kataiohua — Otamahoru — Kapunatawarinuku — Tukipo — Tawhairoroa — Waipa — Tepohootururu — Otitira — (stick close to the Waimakariri River from Waipa to Otitira which is on the river, then go to) Oporea — Oporea-iti — Kamoana — Wiriwiriopapa — Teawaatekorihi — Pekeao — Oteruakohiti —

Kakauiro — Otupara — Tutepiriraki — Nukumania — Teawamaeke — Kawakokoko — Temapuna — Ohineriwa — Opaka — Otukihona — Oparateariki.

Starting from the rat-taking reserve at Tekuratawhiti go to Temaeaea — Tatawahia — Tearaatitere — Omamaha — Takapuomaha — Takapuohinehou — leave this country — Waikirikiri — Tiota — Hereru — Tuana — by the track — Tewaikari — Tera-tahi — Otaumata — Tauhinu — Kaiwaha — Tarekautuku — Makonui — Tekooroateupoko — Tatua — Maunoa — Whenuakura — Otuheikura — Tepuaka — Kapunaawai — Waitataki — Tekaha-kaawao — Patakuate — Teawakokomuka — Teheke Tera — Taumata Kuri — Kaikakariki — Kaiapoi — Parewhakoio Kai.”

This is the end of this scribe's contribution except for a roughly-drawn square with Peke-Pekeao at one corner, Pai Tura at another. Nukumania at another and Waimakariri at the fourth but as there are no compass directions of North and South, the diagram is valueless to an uninitiated translator. He has been told that the present-day Maoris own a map giving the names in the mountainous block between the headwaters of the Rakaia and the Waimakariri Rivers. If so, many of the names given in this chapter will, no doubt, be identified. The late Mr T. E. Green may have compiled a list of place-names and outside such a list and such a map I know of no means to help us solve the geographical location of many of the names.

In the meantime and in prospect of such aid not coming forth, I feel called upon to make a few remarks, particularly about the section in the far interior. As I scanned the names only three of them seemed familiar, viz., Oporea, the Avoca River a tributary of the Harper; Nukumania, a general name for the Black Range, and Kuratawhiti, Mount Torlesse. Even from this superficial acquaintance it seemed to me the names were back-country ones, and as nothing will be solved without controversy, I am boldly, or rashly, going to briefly outline a solution.

When I attempted to elucidate the other names, I made a trip to North Canterbury and interviewed some 19 representatives of the Native Race but only one aged person seemed to have any glimmering of light on the subject. He knew that Kuratawhiti was Mount Torlesse, considered that Otitira was the fuller name of Otira, also that Ka-tai-o-hua was the height beyond the Otira facing Westland, that Ka-puna-a-tawarinuku was a mountain tarn, or two, under its shadow, and that Wiriwiripapa meant “shaking legs,” and although he had heard of it, yet he could not define its situation.

The list under review is introduced with a remark that the rights of these places are from Tanetiki and Raho. The history of the latter chief is unknown to me, but Tanetiki is famous. He was one of the chiefs who picked a peak of the Whata-a-rama (Torlesse Range) as a kakapo reserve, and finally was drowned at Mahina-a-pua in Westland on a war expedition. A chief named Tu-te-piriraki was also drowned in the same disaster and his name crops up in this list.

From the above meagre data it seems to me we need take no pinched journey but can cut a wide swath well inland and in broad outlines I would depict the tour something like this.

West of the Bealey go north to the source of the Otira, then south to the Waimakariri at Waipa (perhaps Crow River) and past the Mottram Peaks to Otitira. (This calling a place on the Waimakariri the same name as a river over against it is in accordance with a recognised Maori custom). Here leave the Waimakariri and go to three lagoons, two of which bear the name Oporea, and apparently there is only a mountain range between these and another Oporea, the Avoca River, and again a precedent for this can be quoted. Perhaps Wiriwiri-o-papa is Mount Bruce, and Awa-te-korihi, Broad Stream. Proceeding past some mountains and a stream, we come to a flat named after Tu-te-piri-raki, who was a son of Tu-te-kawa whose name and fame are both associated with the Southern Alps. This can scarcely be the flat at Westwood, much further down the river, where there are the remains of a pa built by a later chief of the same name Tu-te-piri-raki.

The next name Nukumania has "he puketai" written alongside it and this merits a little explanation. On the face of it puketai means "sea hill" but as some inland peaks are so described that meaning does not meet the case. I asked a number of Maoris what it meant but none knew until I met a man who said it was a contraction of Puketahi and that it denoted an outstanding hill so conspicuous as to form a landmark. I cannot say which of the Black Range heights would merit this description, but Mount Misery comes most in line with our tour. From here proceed via Cass River, Lake Pearson, Craigieburn, and Broken River, striking the Waimakariri at Oparateariki, which might be in the vicinity of Staircase Gully.

From here proceed to Kuratawhiti and make a shorter tour. The forest in this locality evidently bears the name Te Maeaea and then four more mountains are named but I have no clue as to whether these are in the Torlesse Range or extend to the Big Ben Range.

It will be noticed that there are two places called Tukihona, evidently widely apart. The whereabouts of Paitura is unknown to me and I am not sure that Pekepekeao is the same place as Pekeao. Nor can I shed any light on the question of Tawera which Stack says is Torlesse and that Kuratawhiti is a peak further back in the same range. The present Maoris say that Kuratawhiti is Mount Torlesse (one of them unable to master this name called it "Trawless") and that Tawera is Oxford Hill. It is said this is a recent innovation, but if so, what was the latter's old-time Maori name? A Southland Maori, born in 1848, quoted a song about rat-catching to me and this said the upoko, or head place, to get the kiore (rat) was at Tawera and he seemed to consider this was at Oxford. It is quite evident that there were two peaks named Tawera—one at Torlesse and one at Oxford.

The native rat was a vegetarian and lived largely in birch (beech) forests, and seeing that Oxford has the name and fame of being the premier rat-hunting ground in the South Island it should have abundance of native place-names, but if so I never heard of them.

Very few of the names on the first list in this chapter are known to me, but it states that the last name, Te Rakau, is a rat resort, and another rendering says that a piece of bush called Kuha-kokopi is in "the rat-hunting country." From the name, Te Ure-o-kiore is probably there, too. I asked after Kakahu-wera, "a forest at the great

mountains," and one man considered it was away north of the Ashley River up about Lees Pass, but the other thought that a place of this name was up behind Oxford, and that beyond it was a hill called Mauka-nui (great mountain). He was also of opinion that there was a place called Manutahi (one bird) up about Oxford, and he informed me that the name of the Native Reserve up there was Orohaki. Maukanui, I think, is Bold Hill.

Standing outside with me at Tuahiwi one bright sunny morning this informant named the mountains ranged round in the distance:—Mt. Grey, Maukatere; Taratu, officially called Karetu; Okuku Range; Mt. Thomas, Puke-uri (black hill); Puke-te-raki Range, and afar off Torlesse, Kuratawhiti, while south of Mr. Thomas was Tawera, Oxford Hill.

An old Maori lady told me that 50 years previously her son had worked on the Mt. White station (between the Poulter and Esk tributaries of the Waimakariri), and that he brought her back some aromatic mountain vegetation from Mt. White, whose Maori name is Pakati.

W. H. S. Roberts, in his "Maori Nomenclature" (Westland, Nelson, Marlborough, and Canterbury) twice refers (pp. 8 and 77) to Mt. Hamilton as Kaimatua, and so that there will be no mistake in identification he gives the latitude and longitude each time, and yet Kaimatau, which is the Maori name of Mt. Davey, is sometimes mixed up with it.

Of names mentioned earlier in this chapter, my Maori friends had a little to say. Round the Old Pa (Kaiapoi) they said that Pataku-a-te was a swamp north of it, while Te Kohaka-a-warō (not "wao" as in manuscript) was some chains south of it. Koaro-a-te-upoko is also a swamp near here, and there is another place of the same name further south.

Te Pohue is near the Old Pa, and Kaikakariki in the Woodend district was defined to me as on the sea side of the Tairutu Lagoon that ran round the east, north, and west sides of the Old Pa. Parewhakairo rather puzzled those interviewed, but is to the north somewhere, and may be the plain along the south side of the Ashley River. In regard to Te Awa-te-korihi, a stream up Bealey way, one of my friends said there was also a creek of this name up about Motunau. As for the name Waikirikiri (gravel stream) it occurs twice at Ellesmere and at least three times in the area north of Christchurch. Ohapuku also seems a common name, occurring at Whitecliffs and north of Cust and east of Wetheral. The name Kairaki (to lop off) now applied to a beach was originally the name of an old ford over the Waimakariri near its mouth, and Takitu is a spot at Belfast.

The present Maoris call Stewarts Gully (also known as Snake Gully) Puharakekenui, but this is really the name of the Styx River. One opined that Hapua-kakahi (lagoon of freshwater shellfish) was at its mouth, but in this I think he is mistaken. A better-informed man named Saltwater Creek as Te Aka-aka (the skull) and a spring near it as Pokai-ere (tied in a ball).

Mr W. H. S. Roberts says there was a kaika (village) at Kaitangata between the Ashley River and Kaiapoi, but I have no information about it.

Since writing the foregoing I have had the pleasure of meeting a Maori who went over the old coach route from Springfield to Arahura long ago in company with those who knew the names, and who tried to recall what was said, but with incomplete success. Every little helps and the information may serve its turn in helping to build up a more complete knowledge.

Leaving Springfield and going up Porter's Pass the heights to the left, if memory serves, are Te Poho-o-tururu, and the first lake met, Lyndon, is Moana (lake) and the next, Pearson, is Moana-rua (second lake). There are also two lakelets on the Westland coast, near Hokitika, called Ka-moana and Ka-moana-erua. Passing the Broken River, a mountain on the north side of it is Te Kuha-titope and beyond it is Tamahoru. Somewhere on the route a mountain called Kakauiro is pointed out. Arrived at the Bealey a mountain away to the west is Ka-tai-ohua (the tides of full moon) and going down the Otira Gorge Peke-ao lies to the left, and further on in Westland you see the Poho-tiarea mountain. Names such as Waipa, Tawhai-roroa, Ohineriwai, and others were mentioned, but no memory of the locality lingered in the mind. My informant did not know Ka-puna-a-tawari-nuku up in the ranges, but there was a place named after Tawari-nuku near the Orohaki reserve at Mount Oxford. There were two peaks named Tawera, one at Oxford and one at Whata-a-rama (Torlesse Range); several places called Upoko-anini, one being a stream flowing from the south into the Waikari River, and several places called Kakahu-wera, one being between the Tairutu Lagoon and Old Kaiapoi Pa where a chief's daughter burnt some clothing. In this case the name does not mean "warm clothes" but "burning clothes." The name of the Eyre River is Wai-a-rariki (stream of Rariki—a person whose name might mean "a small sail"). I was informed that Judge Jones of the Native Land Court had written down the names of most of the mountains and streams from Springfield to Westland, so these names should be in the records of that court.

The remaining Canterbury list was drawn up before the meeting was held that determined to get lists of places where food was procurable.

It is dated January 14, 1880, and was taken down at Arowhenua from the dictation of Kahu and Kuri. It gives no particulars, but is merely a record of "The Names of places where were dwellings and places where food could be procured by work." It runs as follows, the locality being added by me:—

O-tu-whare-kai [Maori Lakes up the Ashburton River.]

O-kiri-honihoni—Lake Acland.

O-tama-takou—lagoon at head of Rangitata River.

Makawa-a-tai—Winchmore.

Haka-tere—Ashburton River. [See Ch. VI, X, XI.]

Raki-tata—Rangitata River.

Te Horo-roa—on Rangitata River.

O-te-ure-pihaka-a-tai—North Branch of the Haehae-te-moana River.

Te Wai-hi—a tributary of the Haehae-te-moana.

Te-mukaha—really Te Umukaha, now called Temuka.

O-kapu—a plain in Temuka district.

A-haehae-te-moana—my informants said this should be "Haehae-a-te-moana."

O-hine-kuha—a peak in the Four Peaks Range.

Here-wahine—in same district as Rere-wahine of Ch. VII. (Woodbury).

Toka-ka-maurea—the Mowbray River which joins the Orari River.

Kata-rua—creek below Burke's Pass.

Te Awa-kakau-kore—creek near Burke's Pass.

O-Puaha—hill north of Mackenzie's Pass.

Te Aro-tu-a-poro-poro—source of the Opihi River.

Te Monoao—Snow River in east part of Mackenzie Country.

Totara—creek near Burke's Pass.

Hikuta—Silverstream, beyond Fairlie.

O-te-rua-wai—Three Springs, beyond Fairlie.

Whaka-roko-patu-aruhe—mountain north-east of Mount Burgess.

Te Awa-parua—Firewood Creek (runs into Opihi River).

Te Aruhe-pora—Two Thumb Range.

Te Ana-a-kaumira—Part of The Hunters Hills.

Te Ana-wai—now called Tengawai.

Te Awa-kai-tutu—Creek near Mount Sawdon.

Te Awa-kai-rairi—Butler's Creek.

Te Awa-kai-takata—Duck Stream flowing into Tengawai.

Pureora—now called Pareora.

Whakapaki-koreke—Mount Misery Range (south of Cave.)

The sub-tribes entitled to these places are:—

Ko Kai-te-hapu-iti.

Ko Ngati-Huirapa.

Ko Ngai-te-rua-wai.

Ko Ngati-hine-wai-raki.

Ko Ngati-paro-paro.

Ko Ngati-Kawe-riri.

Ko Kati-Raki.

CHAPTER XIII.

ADDITIONAL INFORMATION.

During his lifetime, Mr Justice F. R. Chapman (later Sir Frederick Chapman) took a keen interest in Maori lore, and at one time he wrote down from the dictation of Rawiri Te Maire a list of the persons on board the famous Arai-te-uru canoe, all of whom were said to have their names perpetuated in South Island place-names. The list was said to comprise 150 names, and much time was expended in endeavouring to ascertain the whereabouts of some of these places. The collector of the list wrote to me a number of times, and also paid me two personal visits in his quest for information about the localities of the more obscure names, and I was able to help him to a limited extent. If the list had been published when collected every name could have been located and verified, but this was not done, and it is gratifying that such a number have been found by private inquiry.

Recently Mr Johannes C. Anderson published the list at page 136 of his book on "Maori Place-Names," and only eight or nine of them have no clue to identification. Some remarks on the list as published may be pardoned as it is a matter of considerable interest to all interested in nomenclature.

The list is numbered to 140, but as No. 76 has no name attached to it, and as Nos. 78 and 114 are the same locality, that

leaves 138 names, and of these I must candidly admit I could not have placed 32. The Canterbury names number 75, of which I did not know nine, while of the Otago total of 63 I failed to locate 23. As I have specialised in the southernmost place-names, this must be regarded as a somewhat surprising examination and result.

The first point that strikes the student is the absence of several well-known names, the most astonishing of these omissions being Pakihiwitahi (or Pokohiwitahi), about whose name and fame so many traditions and legends cluster. A Ngaitahu narration in White's "Ancient History of the Maori," (Vol. II, page 179) names the 15 chief men on board, and of these I cannot find six in the list under consideration, viz., Pokohiwitahi, Te Horokoatu, Kakeroa, Pahatea, Te Wai-o-te-ao and Hape-ki-tu-a-raki. In my own writings there are at least another six names not recorded in Mr Justice Chapman's list, and these are Hekuru, Pohu, Aonui, Tikoumu, Wai-ruapo, and Te Whakai-a-pakura. If these 12 names are added to the 138 already mentioned it makes the 150 who are claimed to have been on that canoe. In addition, Hekuru is said to have had two children, and there may have been other one or two individuals on board.

It is reported that the Natives of Marlborough say that as the big canoe cruised southward two high peaks were named after two prominent men on board, Tapuaenuku and Maukatere, but according to my information this would be very improbable as the canoe was being driven before a prolonged and violent north-easter in a welter of foam and spindrift, and the people on board had something else to think about until this vessel was driven on to, and smashed upon a reef at Shag Point, Otago. My information makes the name-giving take place after the wreck as the passengers toured the land, and that Tapuaenuku was the last-named before their departure for the North Island. Mr Justice Chapman's list begins:—"1. Tapuaenuku. 2. Maukatere (Shingle Peak). Mount Grey's name of Maukatere is an after-naming." Personally I have no information on this point. Then follows an Omihi and a Waiau brace of mountains, and ten Banks Peninsula names. How these came to be named I have never heard.

The next name, No. 15, is Puteawhatia, and covers a mountain at the source of the Hakatere or Ashburton River. As the Hakatere is the south branch of the Ashburton River, I take it that Puteawhatia is the same name as Putea-whitia which I have assigned in Chapter VII to be the Big Hill Range up near its headwaters.

No. 16 is Te Kiekie, Mount Somers, and in the original list No. 17 is Te Kiekie's slave, Pahi, and Mr Justice Chapman was not sure if his name was perpetuated as a mountain or not, but the probability is that, to be remembered at all, it was given to a nearby lesser height or to a creek, like Bowyer's Stream, running under the shadow of the elevation named in honour of his master.

No. 18 in the original list runs, "Tutaewera—a sort of knob or sugar-loaf inland: seen from Rangitata." From another source I had identified Tutaewera as a hill at Valetta. I do not know if it can be seen from Rangitata Bridge, but I think it can. I was undecided between the hill near Mayfield and the one at Valetta, but my clue was to take the one nearer the Ashburton River.

The next item of interest in Mr Justice Chapman's handwriting runs:—"22. Hamua. 22a. Mauka-kukuta (part of the Two Thumb Range east of Lake Takapo. Note the spelling of Takapo on which all Maoris insist). These two names cover two mountains at the back of Tarahaoa (Mount Peel)."

At the time I was unable to supply the localities of those two heights, although I had a note that a place called Ohamua was at the head of the Rakitata, being apparently either McClure Peak or Mount McMillan. Since then I have come into possession of information of the whereabouts of those two wanted names, Hamua being Coal Hill, 5336 feet high, a little over four miles north of Mount Peel, while 26 miles north-west of Hamua is Mount Ross at the north end of the Two Thumb Range, and it is Mauka-kukuta.

No. 23, Ko-whiti-kaupeka, is near the last-named mountain, and if it is a different name to the Kahui-kaupeka I gathered as the Maori name of Mount D'Archaic, I should say that probably it is the designation of The Thumbs, 8338 feet high.

Of No. 24 Mr Justice Chapman wrote:—"Totara: Beyond Fairlie towards the Mackenzie Country. It is on the left or south when facing Burke's Pass looking west and on your right when facing the Mackenzie Pass, i.e., between the two passes." The Maoris told me that Totara is a stream below Burke's Pass flowing into the Opihi River. There is probably near it a hill of the same name.

Writing about No. 25, Mr Justice Chapman says:—"Te Aruhepora at Burke's Pass is on your right to the north. This presumably indicates Sawdon." I pointed out that there was a place near Pigroot and a mountain near Lake Hawea of the same name, and that Mr Jas. Cowan had collected this name as covering the mountains at the head of Lake Takapo. I collected it as a general name for the Two Thumb Range.

No. 30 is only quoted here because it brings to light two coincidences, firstly, that there were two persons named Te Morokura on the canoc, and secondly, that the name of one was applied at Waikakahi in North Canterbury, and the other at Waikakahi in South Canterbury. The latter was given to me as Te Marokura, and is a general name of the hills there, but is usually applied to Pike's Point.

Mr Justice Chapman gives Aroarokaehe (No. 49) as the wife of No. 48 Maukatua which I can scarcely believe to be correct, as the names of Aroarokaehe and Kirikirikatata are always united in tradition. The latter two went in the party which went inland after the wreck, while Maukatua went with the southern party. I have been told that Maukatua and Te Ruataniwha were brothers, and that Te Marotiri-a-tarehu was a sister.

A new name to me is No. 57, Otehiwai, a small mountain on the plain near the foot of Lake Takapo, and should be identifiable to those knowing the locality.

No. 90, Kaumautaurua, "near Mount Cook," is the Burnett Range and there is a note, "Quarantine Island in Otago Harbour was also later called by this name."

Another name new to me is Kaitarika, No. 118, located as being at Geraldine, and as for 124, Kaitangata, its name is legion. From

memory I can place four in Canterbury and three in Otago and there are others. The name means "man-eater," and is often applied where a drowning fatality has occurred, a figurative way of implying that the river or lake has swallowed the person drowned. In one case the name was given to a sea-cliff where a tidal wave overwhelmed a travelling party. In the case under review, the name of the man Kaitangata on the Araiteuru canoe is said to have been given to a hill east of Lake Kaitangata, and it may also, for all I know, have been bestowed on some place in Canterbury.

In writing to me, Mr Justice Chapman says about No. 28 on his list, "Te Motu-o-mainu, a hill adjacent to Pureora—authorities insist on this spelling, not Pareora." In the published list the rendering is Te Motu-a-moinu and this I take to be identical with the Te Motu-a-mounu of my two lists, compiled by two different Maoris. As far as I could ascertain, Mounu is the name of Cave Hill and Motu-a-mounu is a little plain near it. The other Maori whose list I possess says "Te Matua-mounu, a clump of bush," and this appears to be somewhere about the White Rock River. I have never been in the district and so cannot elucidate the localities, but I should say that as motu means "a clump of bush," the last Maori should have written this name Te Motu-a-mounu, the same as the others. There is a creek at Waimate called Mounu and I thought this was the man's full name, but Mr Justice Chapman's informant gave it to him as Te Motu-a-Moinu, so presumably Motu is part of it.

In Chapter V the present writer regretfully admits that he failed to get the Maori names of the various big limestone mounds, which are such a prominent and picturesque feature of the scenery between McCulloch's Bridge and Waihao Forks, with the exception of the name Te Kai-a-mokihi. He also got a name Te Ori-raki (the day of bad weather) but could not definitely allocate it. Now, however, it seems to him that Mr Justice Chapman's enumeration in this locality appears to supply the required names in the following excerpt:—"No. 125, Tiori-raki, is up by the Waihao River, and his wife, No. 126, Turutuwai, is also there, as is also No. 127, Kai-a-Mokihi, and No. 128, Matairaki, is there too." This quartette seems to me to be the four conspicuous limestone columns of that weather-fretted region. I had already found out that Te Kai-a-mokihi was once a tiny settlement among the limestone mounds, but I could not say it was the name of a mound although the probabilities are that it was. Having gone up and down the Waihao River in quest of Maori names, if these four are not to be allotted to the limestone knobs, I cannot place them anywhere else along the river.

Across the river from the knobs I was told of a creek called Mataraki the same as the one on Mr Justice Chapman's list, "123, Mataraki, up by Douglas," and shortly after he has a run of five consecutive district names, viz., "129, Oteruawaitakaia is about Allan McLean's station; 130, Te Kaimahuika, is also there; 131, Otokitu, is Pudding Hill; 132, Otuhaitara, is facing the Waitaki above McLean's; 133, Te Powaikawa, is where McLean's station originally stood."

The first of this quintette is a waterhole in the valley leading from McCulloch's Bridge to the old Waikakahi Stream. At first I thought Otokitu was a misprint for Otakitu, but it could easily be genuine. Its meaning is "The place of the standing adze." Otuhaitara is a common enough place-name, usually named after an

ancestress of the Kaitahu-Katimamoe tribe some twelve generations back, but, of course, there may have been a person of this name on the Araiteuru canoe. Te Powaikawa is a name new to me and so also is No. 107, Tamiape, and No. 105, Te Patoko. [Powaikawa might probably be the Poho-o-Waikawa of Ch. III if the locality was the same, but they are at least twelve miles apart.] No. 61, Papakaio, of the original list, is omitted in the published list, and so are Nos. 65, Otuaha, and 67, Kawarau, the former being probably a point near Kakaunui, and the latter being Allday Bay. Two entries on the old list ran, "No. 69, Pukehopai, is now wrongly called Taipo Hill, but was never so called by the Maoris. No. 89, Te Whai-a-te-ao must be a place somewhere about Douglas Station, Mount Royal, but what is it?" Of these two names the former is No. 65 of the published list, while the latter is missed out altogether. Mr W. H. S. Roberts gives it as the Maori name of Mount Mackenzie, a peak west of Mount Royal.

To return to Canterbury, No. 116 on the printed list is enumerated as Tawhitinui, "away up by Kaiapoi," and No. 117, Tawera, "at Rangiora." The former I cannot place definitely, and the latter is Mount Torlesse, but Mr Taylor tells me that of recent years it is now used as a general name for the View Hill district. It is also the name of Oxford Hill.

During a visit in February, 1943, to North Canterbury, I saw an old map and noted the following seven names on it:—Kowai River; Rakahauri, or Ashley; Kaipoi Pah; Massacre Hillock; Rangiora Wood; Kaiapoi Town; Courtenay River. The last is the Waimakariri. It will be noticed that the first Kaiapoi is rendered without the extraneous and euphonious fourth letter, and that Rangiora looks unfamiliar with the "l" once so commonly used by southern Maoris. Massacre Hillock is a mound on the main north road at Hillend, and is near the site of the Old Pa.

A later map I inspected shows the stream Kaikainui running into the Waimakariri from the south at Kaiapoi Town, but my informant said, "The Kaikainui is from the north side and runs into the Cam River near the freezing works, and the sea canoes could get up that far and tied up there. Tuhuru, the chief at Kaikainui offended the people and was sacked, and then went to live in Westland."

Mr W. H. S. Roberts names Kaekaenui as a kaika (village) near Kaiapoi, and Kaika-nui (big village) as a reserve on the Waimakariri.

To return to the old map it gives the five roads in the Tuahiwi Native Reserve as Waikoruru; Okaihau; Topito; Turiwhaia and Te Pou-a-patuki. The first of these is the east branch of the Cam River; the second is the land near Mrs Pitama's house; the third was given to me as Otaopito, a clump of bush; the fourth is new to me, while the fifth is a parcel of land near Woodend, and near it is a bit of bush called Te Wai-a-patiki. Patuki and Patiki were two different individuals.

Mr W. D. Barrett told me of four native travelling easements down the coast, the first being a ten-acre fishing reserve near Leithfield Beach called Waimaeaea. On it is a pond with old umu (earth ovens) round it, and it is the first south after Waipara. Then comes Rakahuri at the mouth of the Ashley, and another named

Te Ihotahi near the sewerage farm at New Brighton, and the fourth Opawaho, at the Opawa River. Te Ihotahi, I believe, is an old name for part of the estuary east of Christchurch.

Two runs with Maori names were taken up in the early fifties just north of the Waimakariri, viz., No. 14, Pukeriki (small hill) south of Carlton, and No. 31, Wai-iti (little stream) west of Kaiapoi. The present Maoris call a block of land east of Oxford, and including Starvation Hill, Kapuke-riki (the small hills) but this name must not be confused with Kapuka-riki (small broadleaf tree). There seems to be a certain amount of haziness over some of these names. My informants say that the railway siding, Moeraki, should be Mairaki, the name of the downs. J. W. Stack says that at Cust, on these downs, the Waitaha had a big pa called Kapukariki, but A. H. Carrington says the pa of this name was on View Hill. If so, what was the name of the pa at Cust? Mairaki, perhaps! One man said, "Okioire lies north of that part of the Mairaki Downs called by Europeans Moeraki," but I had previously identified it as Lower Loburn from another source. [W. A. Taylor assures me that A. H. Carrington is definitely wrong about Kapukariki Pa's site.]

There are a few Maori place-names in and about Kaiapoi Town, one of these being Kohai, a spot near the Cam River. I was told that the street known as Peraki should be Piraki (to like). Totaranui is in the town about a mile up from the mouth of the Cam, and just where the river is spanned by the main bridge is named after a man called Kaikai-a-warū, and the same man is remembered in the name of a flat north of Tairutu Lagoon at the Old Pa, viz., Te Kohanga-a-kaikaiawaru (the nest of Kaikaiawaru). In this latter vicinity we have a lagoon known as Taranaki, and the stream draining it, and also a lagoon called Tutaepatu which drains into the Taranaki Creek. A general name for the swamp north of the Old Pa was Ngawari (which Carrington gives as Nga-whari) a word meaning "soft," and there was a sacred spot (Carrington says a burial place) to one side known as Te Waituere ("the suspended water"—referring to some religious rite there).

Stack gives the name of Church Bush as Okohana, which I take to be named after an ancestress Kohana, whose name would infer she was shy and blushing. A place north of the Old Pa known as Te Morere, through a certain occurrence in its vicinity connected with witchcraft, had its name altered to Kai-a-te-atua (food of the demon), the same name as one of the gates of the pa, and it became a burial ground. A very ancient cemetery is called Te Kopii (pulpy), and was situated at the back of the Woodend Hotel, near Bateman's house.

Before leaving the subject of the Old Pa I may say that somewhere in my papers is a history of it containing a few details about its predecessors and its construction by Tu-Rakautahi, the origin of its gates and its career from that time to its destruction by Te Rauparaha. Stack's history is very slight and sketchy, but combined with the particulars collected by me (when I was after other information altogether, be it said) a fairly full account could be presented, and some interesting facts about many of the surrounding place-names would come to light.

When Kaiapoi Pa was taken it ceased to be inhabited and was left to nature and its memories. When the fugitives returned they shifted further west into Te Uruti district, renaming it Tuahiwi, a word which here means "mound," and was so called because they built their homes on the highest part of a fairly level flat. The old name Te Uru-ti (the clump of cabbage-trees) was confined to the site of the cemetery and is its name to this day. Some of the houses in Tuahiwi village bear Maori names, the two most picturesque I noticed being Nga-ihi-o-te-marama (the rays of the moon) and Tuateuru (the other side, the west), the latter because the householder got rents from Westland.

In the "Christchurch Times," February 9, 1935, Mr A. H. Carrington recorded some 63 Maori place-names of North Canterbury. They were mostly, or perhaps solely, collected from Mrs Beaton, and are very interesting in themselves, and also because the situation is stated. I wrote them out to check with my lists, thinking that they might give the whereabouts of some of the unidentified names, but with few exceptions they are different to my collection. This just goes to prove my assertion concerning the vast number of Maori place-names that formerly existed in the South Island.

Unlike my informant, he includes the Hereroa and so makes four tributaries of the Avon instead of the three given by me in Chapter VIII. He further names Wai-utu-utu as a tributary and omits the Rakipaoa mentioned by me, and gives the Maori name of Christchurch's site as Otautahi.

He says that the remains of the Waitaha Pa named Kapuka-riki are not on Moeraki Downs, but on View Hill, near Oxford, and are still clearly visible, but Mr W. A. Taylor flatly contradicts both these statements. His spelling of the name of the Styx River as Pou-harakeke-nui varies a little from mine [see Ch. VIII] as also does his rendering of a tributary of the Ashley as Makerikeri, and he differs from me again by spelling the name of the Ashley as Rakahuri [see Ch. VIII].

Of Mr Carrington's names, 35 are not recorded so far in this present work, and as they are hidden in a newspaper file where the average reader would never see them, and further as Mr Carrington and I used to correspond, I feel justified in incorporating them here. They are as follows:—

One-poto (short beach), Taylor's Mistake.

O-tama-hika (place the son fell down), mudflats south of Avon.

Te Korero-karoro (the seagulls' voices), sandspit at Brighton.

Te Kai-o-te-karoro (the food of the seagull), south of sandspit.

Po-areare (enshrouding night), New Brighton.

Omokihi (the place of rafts), part of Heathcote River.

Te Kuru (the blow with the fist), near Heathcote River.

Hika-paruparu (to fall in the mud), near Heathcote River.

Te Pou-o-Te-Tutaemaro (the post of Tutaemaro), near Heathcote River.

Rapa-nui (large gleam), Shag Rock.

Tua-wera (a ceremony of witchcraft), Cave Rock.

Wai-takiri (Waitakere—bed of a stream), Bottle Lake, near Styx River.

Tao-whaka-puru (pad worn as guard against spear), tributary of Styx River.

Te Riu-o-te-aika-kawa (the canoe-shaped hollow of Aikakawa), lagoon at Styx.

Nga-putahi (the junctions), Belfast Creek.

Te Koro-tua-heke (the aged person), river frontage at Kaiapoi Town.

Te Kau-a-harua (the swimming of Harua), junction of Cam and Waimakariri.

Waikirikiri (gravel stream), near Harrison's Bridge.

Ti-oriori (waving cabbage-tree palm), near Harrison's Bridge.

O-morere (place of the swing), above Harrison's Bridge.

Pakiaka (roots of a tree), the bend in Cam River.

Te Wai-a-karaki (the stream of Karaki), opposite Crawford's.

Heka-nui (big mistake), a lagoon near there.

Maru-kowhai (shady kowhai tree), Harrison's Bridge.

Otewahi (place of division), a swamp there.

Kakapirau (rotten refuse or putrid dregs), Jelf's.

O-tu-mata-pura (?tumatapuna, the permanent source of a river), the West Cam.

O-tu-whata-nui (the big standing storehouse), creek at Southbrook.

O-tu-whata-iti (the little standing storehouse), creek at Southbrook.

Te Whakapuni-a-urihia (the eel dam of Urihia), site of Southbrook Flourmill.

Houhou-pounemu (to dig up buried greenstone), pool in Tairutu lagoon at Old Pa.

Waimaia (?Waimaea, wandering water), lagoon at Ashley Mouth.

Te Werawera (the warmth, the destruction by fire), the Little Ashley.

Papa-roa (long, flat place), south of Waipara River.

Roto-roa (long pond), a lagoon at Waipara.

A good deal could be said about some of these places and meanings, but I am going to content myself with observing that the Tutaemaro mentioned is the chief who was drowned in the war expedition to Westland previously referred to and that Urihia is also remembered in O-urihia, a place near Waimakariri Mouth. He must have been a travelled man, or else there were two or three men so named, for several places in South Canterbury and also some in Otago bear this name. Mr W. Taylor tells me that Te Riu-o-te-aikakawa is the Brooklands (or Waimakariri Mouth) lagoon. He also says that Mr Carrington has made a few geographical errors in his delimitations, and adds, "That is one reason why I endeavour to see places for myself."

CHAPTER XIV.

MR W. TAYLOR'S INFORMATION.

My valued correspondent, Mr W. A. Taylor, of Christchurch. in the course of a number of letters mentions many places, and some of his information can be incorporated in this chapter ere we close the book. In his first letter he says:—"The Waikakahi of Tutekawa is shown on Native Deeds as at Birdling's Flat, at Wascoes. Te Puia, the citadel of Waikakahi, on the Christchurch-Little River Road, is half a mile from the site of the Waikakahi of Mantell's and Kemp's Deeds, and I have photographed its old fortifications. As I stated in an article in the press, the pa of Te Rangitama at Ellesmere outlet, Taumutu, was swept away to sea. Sixteen miles is the length of the Kaitorete Spit from the outlet of the lake north to Birdling's Flat. The Ohiaha stream, near Taumutu, is known now as Lee's Creek. The Ell is the Ararira at its mouth. I do not know if Taitapu is the name of the Halswell River below its forks—the Opoira to the south and Tauawa-a-maka to the north next to Christchurch. The Maori name of the Avon is Otakaro, and it branches into the Haereroa (the longest stream), Waiutuutu, Waimairi or Waimaero, Wairarapa, and Waiiti. Waiiti was the most northerly branch, and long since was piped in from Bryndwr. On Deans' Maori lease, December 6, 1846, Riccarton is Putaringamotu, and it is spelled such to the present day. Rakipaoa is Upper Riccarton, and Hereora is about a mile past the Fendalton tram terminus, and was a camping place (marked by fenced-in cabbage trees). I understand some sort of 'karakia' was always said here by travellers from Rapaki going to Kaiapoi.

"Here are five more names: Okaikarepo is Ravenswood between Kaiapoi and Woodend; Tumukai is between Eyreton and Cust; Waihora is a stream at Woodend; Te Ao-puhiraki was a spring at one time in what is now Ranfurly Street, Kaiapoi, and Pukaukau is land between Starvation Hill and Ashley Gorge." In another letter Mr Taylor writes: "Tawera (Mt. Torlesse) and Kuratawhiti are placed by the present-day Maoris as being at Oxford, but the Tawera Native Reserve at Oxford was given by the Native Land Court of 1868 when land at Springfield was not available for their claim. The Torlesse Range in any direction North, South, East, or West abounds in moa bones, and gold (but not moa bones) has been found at Oxford. Canon J. W. Stack made no error in his place-names there; he was personally acquainted with both districts. The lists of names you have sent to me contain but few names of which I could give a definite statement of locality. The list you mark as from Waihora to Kaiapoi contains names which quite certainly are all in the Ellesmere and Springs counties, as I have most of them obtained from correspondence Natanahira Waruwarutu wrote to the Hon. W. Rolleston about claims. From the order in which he gives, on to, then on to, the names in your list, unlike the Otago Peninsula list you sent me, are not in sequence. R. Taiaroa has a

crude map covering most of the district, and I think Te Ari Pitama has a map of the mountainous country between the Rakaia and the Waimakariri Gorges, and perhaps these maps could elucidate what is a puzzle at present. In the meantime here are a few notes:

“Kapika-kai-kakariki is a place of mahingakai [food-getting] near Cust, on land once owned by the Chapman family, I believe.

“Taumata-kuri is, I think, identical with Wharekuri, mentioned by White in Kuwhare's run from Taumutu to Kaiapoi. The place was marked on the crude map I saw as Wharekuri, a village at or near the present township of Prebbleton. [Also referred to later.—H.B.] The swamp between Halswell and Gebbie's Pass held up travel in the early days; even for surveyors it was nearly hopeless.

“Awa-kokomuka (you mention the name twice) is, I believe, the Tent Burn, one-third way up from Little Rakaia to Taumutu.

“Tauhinu occurs twice at least (perhaps more) in North Canterbury place-names. One Tauhinu is the land between the junction of the Garry and Ashley Rivers; the other is south of the Irwell mouth at Lake Ellesmere.

“Te Kura-tawhiti (an imported name from Polynesia) is the Otarama Peak of Mount Torlesse, the slopes of which were densely covered with birch previous to the bush fires of 1893 and 1897.

“Otutepiriraki is on a flat on the middle terrace of the south bank of the Waimakariri River two miles below the Gorge Bridge at what is officially called Westwood. Seventy years of pakeha ploughing has not entirely eliminated the traces of Tu-te-piri-raki's pa.”

Mr Taylor also kindly included a photograph of Otutepiriraki and wrote on the back: “The site of an old encampment below Gorge Bridge near Sheffield. Burnt Hill of Oxford is in the distance. A trench of Maori origin is shown in the foreground. The Maori track over Pass Hill to Kuratawhiti went from here.” “Taumanui is an old camping place at the junction of the Harewood and Waimakariri roads. The rows of ovens are still there. Opawaho, apart from being the name of the Heathcote River, was the site of a pa just east of the present Opawa railway station. Curios have been unearthed there.”

In an informative answer to some queries of mine Mr Taylor writes:—

“Deans Bush is Putaringamotu according to Shortland and Mantell, but was erroneously spelt by the Deans as Potoringamotu. To them the river is Otogaro and only about two chiefs' names are given correctly on the lease deed. The Bush is the site of a small pa, the burial place being at ‘Oakford,’ nearer Christchurch.

“O-te-ika-i-te-ana is a cave, or rock shelter, on the hills somewhere between Motukarara and Kaituna. I have a distinct recollection of its importance to the notorious J. Caton when he took up the run there in the early Association days, as it was mentioned in his application, but I have not yet located it. [From Maori information this cave should be near Halswell, but there is a cave Te Ana-te-wera in the locality defined by Mr Taylor.—H.B.]

“Waikirikiri is at the mouth of the Selwyn and is also the name of an old crossing of the Cam. [It is also the name of several streams.—H.B.]

“Te Rau-a-kaka is Stewart’s Gully, and Te Ruatohikawa is a small backwash stream at Brooklands, while Kawau and Kairaki is the two fork stream at Kairaki (Waimakariri Mouth).

“Otukaikino is the old main South Branch of the Waimakariri which flowed past the Kaikainui Native Reserve, but shoaled up alongside the Main North Road when the river deepened the shallow channel through Stewart’s Gully in 1877 into a three chains wide stream with a water depth of 15 feet. The old island between these branches was claimed under the name of Akeake in the Native Land Court of 1868.

“Ouruhia is on the north side of the north branch two miles above Kairaki near its confluence with the south branch, but its situation was totally erroneously given as Chaney’s Corner by S. Piki, of Tuahiwi. I had this information from an old Maori note book, and it has been confirmed by a recent discovery of the survey map of 1848. The changes in the river in about 100 years have not made the slightest difference, but now for all time Chaney’s three miles away is wrongly designated Ouruhia.

“The correct name of Chaney’s is Kaipari, and it is the name also of its spring. Surveyors’ pencil sketch maps of reserves show all details such as graves, bush, swamps, gravel, tussock, grass, whares, etc., and the pity is that the information is little carried forward, and the tracings finally fall into powder. Only cranks [enthusiasts.—H.B.] like me try to keep the knowledge preserved by getting cloth tracings made.

“You ask me about Kuwhare’s run when he successfully fled from pursuit from Taumutu to Kaiapoi, passing Waikuku, Pakorau, Waiwhio, Waikirikiri, Pakara, and to the plains at Onauete, to Okapaka, Te Warokuri, Herearo (?Hereora), Te Wai-a-tane, Otanemana, and Kaiapoi. I believe Te Warokuri is at Prebbleton, as almost impenetrable swamps would be avoided going that way. One has to study a survey map of the sixties to understand lines of Maori tracks, as the land has been changed by drainage out of all recognition.” [I believe that Okapaka is about Ladbroke; Wharekuri is at Prebbleton; Warokuri at Papanui; Hereora near Harewood; and that Waiatane and Otanemana mark the sites of the Waimakariri crossings of the fugitive.—H.B.]

Mr Taylor continues the good work:—

“Styx River. My authority for spelling its Maori name as Pou-harakeke-nui is Mantell’s original map, 1849; Canon J. W. Stack’s correspondence in 1867; and surveyor Rochfort’s description of the reserve, and Aperahama Te Aika’s receipt in Maori for the same in 1868. I went through my 30 notebooks, some of 200 pages, and I find that Wi Te Pa and Aperahama Te Aika in a letter to Sir George Grey at Kaiapoi spell it Pu-harakeke-nui, so in February, 1867, both spellings were used, and either is descriptive of the locality. On W. T. Doyne’s map in 1865 the Styx is Purarekanui, and in 1904 W. H. S. Roberts calls it Purakinui.

“Caves. I can say positively from my own walks on the Peninsula Hills that no cave could exist north of Motukarara until the Lansdown Valley at Halswell is reached, the hills running down as clay and gentle slopes to the Plains. The cave at the foot of the Lansdown Valley is Te Ana Whakairo (the cave of rock markings), and is on Mr Roger Duff's property. It is small and was used simply as a hide-out by the Ngatimamoe of the Manuka Pa. There is also an open cave, well smoked, right up the Lansdown Valley near Cass Peak. The cave below the Jubilee Park gates in Cashmere Valley is Te Ana-o-Matuku-takotako, so called after a Ngatimamoe chief who was slain there. There is a hot spring at Motukarara called Te Puna-a-wera (the spring of Wera), but definitely no caves within several miles.

“Avon River. Mr J. Cowan, in the Railway Magazine and in the Christchurch Star, has said the Avon bore the name Otakaro right up to its source at the springs at Avonhead, but that is not correct. The name Haere-roa I take as descriptive of the Avon's direct long course from Avonhead Springs to Riccarton. What I cannot make out is that the comparatively huge Dudley Creek and its affluents, the largest tributary of the Avon, has no recorded Maori name. Also the once large tributary, Free's Creek, draining 2000 acres of the St. Albans Bog and which entered the Avon at Otautahi (The Bricks, Barbadoes Street) has no Maori name recorded. Similarly, Bowron's Creek which drained Richmond and Shirley has no recorded Maori name. Yet camp sites, curios, and greenstone have all been found along their banks. Horseshoe Lake is Te Orangi. Of one of your lists of names I only know the whereabouts of Te Pou-a-patuki, Okaihau, Kohaka-a-warō, Kaikakariki, Waikirikiri, Kai-te-atua, Tutaepatu, and Kaikanui.”

In another letter he writes:—“The early surveyors of Canterbury—Thomas, Cass, Davie, and Hewlings (unlike J. T. Thomson, of Otago)—all saw to it that Maoris were on the Provincial survey gangs without exception. I have the names of the Maori chainmen, all Canterbury Maoris, acting as guides and canoe men. Any errors in Maori place-names is due because our standard dictionary Maori language of to-day was then unknown in its written form to pakeha and Maori alike. Coming to modern times, the Hon. T. Y. Duncan when Minister of Lands, supported by T. Humphries, the Commissioner of Crown Lands for Canterbury, attended a Ngai-tahu conference at Rapaki and requested Maoris and Europeans with a knowledge of Maori place-names in Canterbury to assist in correcting the Land and Survey maps. Several hundred Maoris were present. I understand that H. G. Ell, M.P., escorted the willing ones to the meeting and a little good was accomplished. W. H. S. Roberts was one of the pakehas present, and I have seen his remarks, which were published as well in the Lyttelton Times, now defunct.

“Since I wrote last I went to the Library and looked up what Judge Alexander Mackay called the Styx and it is Puharakekenui. The older ‘Pou’ (meaning post) I believe was due to the New Zealand Company surveyor using flax sticks for survey pegs in lieu of wood which is absent at the Lower Styx. The same is attributed to Captain Thomas by Edward Jollie the assistant surveyor.

“You are having trouble in locating ‘Ruapuna’ (waterhole),

but several localities can be counted out. Sandy Knolls is as dry as a wooden god, and so were Rolleston and Burnham. Before the days of water-races, shafts had to be sunk, some as deep as 60 feet, and windlasses used. I have photos of some of these relics of the seventies. I would also definitely count Weedons out as Weedon's Inn suffered from lack of water and stock was invariably yarded at Gigg's Inn at the Selywn. West Melton and Aylesbury are both as bad as Sandy Knolls. There is a possibility that a spring or waterhole may have been past Kirwee as soil exists and bush (not birch or beech, but totara and pines) came down to near there as the earliest settler (now dead) told me, but in my opinion Ruapuna is near Ladbroke and is the springs which supply the southern branch of the upper Halswell River. I believe Warokuri is also at Ladbroke. You mention a similar name as the end of a depression, and at Ladbroke there is a half-mile hollow which is an old relic of a Waimakariri channel to Lake Ellesmere.

"Speaking of springs the Wairarapa, strange to say, is the only one of the district streams I cannot trace to a spring or two. The Northcote branch of Dudley Creek rose in three springs only one-eighth of a mile from the Upper Styx, even though all its branches flowed through the peat swamp. I would sooner fall into the Avon near my home than into the narrower, but deeper, Dudley Creek five minutes' walk from here. The whole of Avonside, all Linwood, Sandilands, and Bromley were high sandhills which you gradually climbed over and descended to at Bexley near New Brighton. This area had no swamps and no creeks.

"I spent two afternoons at the Lands and Survey Department re Te Ika cave. I knew J. H. Caton named it in an application to rent land near Lake Ellesmere, but he rented land from both Price and Birdling for stockyards and that put me out. I found that he unsuccessfully applied to rent Michael Burke's land at Lansdowne in 1858. Burke owned the land up to Cass Peak and the road up the valley is still officially known as Burke's Bush Road. Now that upper cave I mentioned without name is your missing Te Ika cave, and I have had it placed on the L. and S.D. Banks Peninsula Maori Map which I was checking for the Government's Centennial Atlas in 1940, but which was cancelled for publication that year. I asked the Maoris for their names for Starvation Hill, Burnt Hill and Gorge Hill, but no result. It seems incredible to me that such isolated landmarks have no recorded Maori names."

Mr Taylor sent in a batch of fifty names from the Hurunui to the Ashley River and they are as follows, the meanings where given being by me:—

Pariroa (long cliff) is at Gore Bay, Cheviot, north of the Hurunui.

Oronoko (sharp stern of a canoe) is the ridge separating the north and south branches of the Upper Hurunui and is named from a supposed resemblance to the sharpened stern of a canoe.

Hakakura (big reddish hollow) is Lake Sumner on north branch of Upper Hurunui.

O-te-rakiamoa (named after a man) is a hill in the Hurunui Gorge near Lake Sumner.

Waihaukato (steady flowing current) is the north bank of the river at the Peaks Run.

- Kaiwharawhara (to eat a certain plant) a tributary of the Hurunui from the north side near Greta.
- Pahau (the beard), a tributary of the Hurunui, Culverden district.
- Puaha (an entrance), west of Balmoral, near the Pahau River.
- Te Rata (the ironwood), district west of Balmoral.
- Matuaru, near Hurunui River, midway between Balmoral and Glens of Tekoa.
- Manuwaka (launched canoe), hill west of Mount Tekoa, Upper Hurunui.
- Wakarewa (elevated), 5740 feet, south of Manuwaka, Upper Hurunui.
- Waitohi (a ceremony), a southern tributary of the Hurunui River.
- Taitawa (snags), a southern tributary of the Waitohi near the road to Hanmer.
- Whakarupararae (a noisy shaking), hill near the headwaters of the Waitohi.
- Kohaupekia (chirping frequently), a hill south of Whakarupararae.
- Te Kati (the stoppage), district around Mason's Flat.
- Te Rangitaumake, a hill lying between Waikari and Hurunui.
- Otaumata-o-te-ruapo (a person's name), hill between the Scargill and Waikari Streams.
- Te Ate-a-manawai (Manawai's liver), district west of Scargill township.
- Rangitaumarua (shady sky), branch of the Waikari flowing from Scargill township.
- Haumuku (bedewed), the Sail Rocks, near the mouth of the Blythe River.
- Ohinatara (a woman's name) is the Blythe River near the Hurunui Mouth.
- Te Puna-a-taipuhi (Taipuhi's spring) is the Blythe River Lagoon. This is, I firmly believe, the place where the famous Makawhiu Canoe was buried—not as Stack says at Omihi, near Kaikoura. A land owner affirmed in 1924 it was uncovered at times.
- Awakokomu (muttering river) is a branch of the Waikari Stream flowing from Tipapa.
- Tai-o-aka (Aka's tide) and Hapuka (groper) are small creeks entering the sea between the Motunau and Hurunui River mouths.
- Motunau (cress island) is Table Island, and also a river and settlement.
- Wainaua (angry water) is a lakelet near Vulcan Hill, Motunau River.
- Tipapa (cabbage tree flat, probably a coined name), formerly known as Cabbage Tree Flat, 15 miles north of Waipara township on the Main North Road.
- Taumatarakahore (irregular brow of hill), hill south of Tipapa lying towards Motunau River.
- Pohatu-wiwini (trembling rock), hill north-east of Spye township.
- Tautoru (a constellation), hill east of Spye township.
- Ohinemoana (named after a girl "Ocean Maid"), district south-east of Spye.
- Wai-a-te-hau (Tehau's stream) is Teviotdale on north bank of the Waipara near the coast.
- Okareka, the country between the Waipara and Motunau Rivers, north of Teviotdale.
- Mimi-o-moko, a low hill on Waipara River, well below Waipara township.

Weka (woodhen) and Omihi (greeting) are northern tributaries of the Waipara River.

Omua (forepart), hill on north side of Waipara River in the Waipara Gorge at Laidmore, where Angus McKay first settled.

Waimaia (bravery), a lagoon near mouth of Waipara River, a native reserve No. 899.

Rotoroa (long lake), a lagoon near mouth of Kowhai River, a native reserve No. 895.

Wai-a-uki (Uki's stream) is Leithfield township.

Awetutu (down of tutu plant) is name of downs lying between the north and south forks of the Kowhai River (or Kowai) west of Balcairn township.

Inatuhara (kind of plant?), fossil cliffs on north bank of the North Branch of the Kowhai (Kowai) River, west of Amberley township.

Kohutapapa (mist lying flat) is the district west of Macdonald Downs.

Tunohokara, the north branch of the Karetu Stream at Whiterock.

Paritea (white cliff), hills on north side of Okuku River near its source.

Waitiakaukuri is the North Spit at Ashley Mouth.

Waimataitai (saltish water) was the original Maori name of Saltwater Creek, the one-time navigable stream at Ashley River Mouth.

Patoa (scrub), the settlement near Medbury, is a Survey Department name.

Waitakaro (play) was the name coined by the Rev. C. A. Tobin for Amberley Beach.

The environments of Christchurch came in for much attention and Mr Taylor kindly sent me two maps showing the Avon and its tributaries. He wrote:—"The tracings I scribbled off as accurately as I could for your acceptance and guidance. Several of the streams do not show on the public maps, as in parts of the city they run in covered-in channels. I drew a map of the Avon and its tributaries for the Maoris of Tuahiwi about 15 years ago, giving the known Maori names, and later I published the names in the "Star" about 1934. Just as I walked along the boulder bank of the Wainono Lagoon (South Canterbury) with a cold south-wester blowing in September, 1941, so I have always sought to gain first-hand knowledge of places and have cycled and walked the banks of these Avon streams. While maps are helpful, the old ones are most useful for Maori names. I have a list of Maori names from Cape Farewell to Greymouth, and the majority of them I cannot place from modern survey department maps. There was an old Admiralty map of 1850 here in the Lands and Survey Department which I would have liked to have checked my list by, but however, in 1939 it was sent up to Wellington for the Centennial maps, and Wellington have seen fit to retain it. Things seem to go there and stay there."

I must thank Mr Taylor for the two maps drawn by himself as they illustrate the natural features of Christchurch better than any verbal description would have done. It is, indeed, strange that no Maori names for Dudley, Bowron's and Free's Creeks have been preserved, and this leaves Christchurch not so well represented in Maori nomenclature as Dunedin. In an earlier letter, Mr Taylor

mentions Opaira as the south branch of the Upper Halswell, but I had always thought it an early attempt to spell Opawa. Granted that it is really Opouira, and studying Tuckett's account of his trip in 1844, I should say it was the upper branch of the Opawa, at present called Raupo Creek, which name was evidently bestowed by the Pakeha because of the predominant vegetation there. From a crowded Maori map, I took two names, Ohikaiti and Pohorakinui, to denote places near Waimakariri Mouth, but an aged Maori assured me they were both on the site of Christchurch. In regard to the latter name Mr Taylor wrote:—"Probably Pohorakinui placed on the north side of the Waimakariri is an error and is meant for the south bank of it at Styx Mouth and may be the original form of the name there which is sometimes spelled Purakinui," and concerning Heathcote tributaries remarks, "The Heathcote, or Opawaho, has only one tributary and that is Raupo Creek on the north side, taking its source at Middleton Railway Station. If we disagree in statements it may make someone coming after us have some fun trying to straighten things out for themselves. Things we grasp quickly, seem to be as quickly forgotten or laid aside."

Again Mr Taylor writes:—"In the Upper Waimakariri, two places, Hapua-waikawa and Oporea, were places of food-getting as I definitely know, but I cannot place them although I personally know the country well. These are the lakes or lakelets my own eyes have seen in the Waimakariri basin—1. Rubicon; 2. Lyndon; 3. Vagabonds Inn; 4. Blackwater; 5. Hawdon; 6. Meremere; 7. Pearson; 8. Grassmere and 9. Sarah. [?Meremere should be Marymere.—H. B.]

"The Maori names of schools was discussed by the Canterbury Education Board of 1920. Dr Hight and two others spoke and Dr Hight in the report is stated to have told the pretty Maori name of Darfield. I immediately interviewed him, and he was astonished, as he would have been only too pleased to know it, seeing he was reared at Waddington, a few miles further west. I asked him about the Waimakariri Lakes and have questioned several other illustrious persons since, but invariably have drawn blanks. In collecting it is becoming more apparent that one has to be content with only one small item at a time; nothing much to show for all one's trying. It is too late in the day to collect much now.

"In all my public utterances I have paid tribute to Canon Stack, S. Percy Smith, Elsdon Best, and chiefly to James Cowan, who excels in putting some very terse remarks on Maori welfare in the ordinary history channels. Only a man who has lived with the Maoris and understands their make-up could write as he does, and personally I always found him encouraging to a more humble and less capable writer. I often regret that when in Canterbury he was a newspaper man, and did not have much spare time to make local Maori history his own; likewise, his trips in the Government service were only of a hurried travelling tourist nature. In the few articles I have written locally I have endeavoured to keep off ground covered by him. I know no one really interested in Maori history; there are dozens interested in art, carving, and in collecting curios, but interest in the Maori himself is quite a matter aside, and Maori history seems to be merely used to gain college examination results and appears to appeal to just a few.

"I do not think Whenuakura can be descriptively applied to flat, bleak Darfield, but may be Burnt Hill on the north side of the Waimakariri, but that is surmise only. Kapukeriki, however, might be the smaller Racecourse Hill, or even Gorge Hill, near Waddington. I believe the main Racecourse Hill is Pukemarama; it looks like a declining moon. Although the Hawkins and Homebush tributaries of the Selwyn bear Maori names on the maps, it appears from a Maori description of the stream running at the foothills from Springfield and Sheffield, and near Pukemarama, being dammed up to form an eeling lake that the names Pauri and Waianiwaniwha have been transposed."

In further communications, Mr Taylor pens:—

"Paturiki is at or near the Lowcliffe Creek. [See Ch. VI.]

"Waihora. In Maori traditions there is a Waihora River as well as a Waihora Lake (Ellesmere). We know for certain the Maori names of Hart's River (also known as Birdling's Brook and as Hall's Creek), Irwell River and Selwyn River, but no one seems able to state to-day whether it is the Ell or the Halswell which is the Waihora River. I have a hunch that the Waihora River entering Lake Waihora is the Ell.

"Paneto is a place claimed at the Judge Smith-Nairn Commission, and I know it is either at the mouth of the East or West Grey Streams which, when joined, flow into the Ashley near North Loburn. The Kaiapoi Maoris of to-day, I could plainly see, had never known of it, though I questioned them. [See Ch. VIII.]

"Pauri is the Hawkins River.

"Te Raki is Boggy Creek; Taumatakuri is at its mouth, and Te Awakokomuka, a common name, is a place far up its course. [See Ch. VIII.]

"Wheki is Flaxton, a place west of Tuahiwi.

"Ohapuku is a spot north of Cust."

Mr Taylor has some thoughtful remarks to make re Maoris and maps:—

"I feel very doubtful of maps filled in by Maoris, judging by the repeated failure of intelligent Maoris during Canterbury Provincial days, when supplied with duly certified maps from the Chief Surveyor, to correctly mark thereon the sites of reserves wanted. I can give at least one instance from memory. Aperahama Te Aika, Wi Tepaa and others of Kaiapoi were supplied twice with maps to locate a reserve at Styx wrongly marked thereon, but finally in desperation the Chief Surveyor, T. Cass, had J. W. Stack and John Rochfort bring the Maoris to Styx and show the eeling pa [weir] N.R. 892. During the sitting of the Native Land Court in 1868 several places were declined for reserves because the Maoris could not mark them on a map. T. Cass when Chief Surveyor knew the weakness of Maori locating and had Cyrus Davie, who succeeded him in office, take a Maori from Taumutu with him to place Maori names as they travelled along the coast to the Ashburton River. When I was helping the Survey Department with the Maori names on a blank map of Banks Peninsula I found I had to watch my marks

very often, even though I had viewed its entire coastline. Hence I am sceptical of a Maori unaccustomed to maps doing so correctly."

There is truth in what Mr Taylor writes, but something can be said on the other side, too. It is true that the Maoris were, and are, very poor at filling in names on a survey map, but let them draw the map themselves and the distances might be erratic, but the places would be in their right order relatively. Some Maoris were much better at geographical location than others. The same applies to Europeans drawing a rough plan of a district; some would be approximately accurate, and others would be ludicrously wrong. So different is the Maori outlook to ours that even intelligent Maoris are puzzled at our maps, but they could delineate quite good maps in their own way. Reko, the Maori chief at Tutu-
rau, Matura, knew the country from Kaiapoi to the Bluff, and was famed for his skill at depicting any district a traveller of the 'fifties might request him to draw. He used a bare spot of earth, marking the hills and mountains with earth and the rivers with a stick.

David McKellar, who explored much of Western Otago in the 'fifties, was given a reliable outline of the interior by a Bluff Maori, and he used to say he was astonished an unschooled native could execute such a map.

Shortland mentioned Tuhawaiki's skill as a draughtsman, and includes four of that chief's outlines in his book, but on p. 81 he says that in these sketches the Maori paid no regard to relative distances.

Huruhuru's drawing of "lakes in the interior of Middle Island" is also given at p. 205 in the same book, and in Shortland's map of 1844 it is interesting to note the interior as given on Maori information.

In the map which I so freely used, and which Mr Taylor saw, Mt. Cook is about 10 miles north of where it should be, and Mt. Grey is about 10 miles west of its real position, but allowing for these variations the map is valuable and gives us numerous approximate positions and a great many names that would otherwise have been irretrievably lost.

Some places have more than one name—a range in Otago has three names, all from different circumstances. Some names are extremely common; in the South Island there might be 20 places called Kowhai; 12 called Totara; 10 called Huritini, and so on. Two of these names might be used in the same district for places only a few miles apart. These and many other points have to be remembered in a study of the subject.

CHAPTER XV.

CONCLUDING REMARKS.

Having presented the numerous names written down by the Maoris themselves, it but remains to conclude with items drawn from my own note books. The information will be patchy, as it was gathered from many aged people over a period of many years, but it may serve a useful purpose in preserving items that otherwise would have been lost.

Many years ago I was told that Taka was a place on the Glenavy Beach and was named after an ancestor who lived 28 generations ago, but I have not yet identified the site. I have three separate notes about another spot in the locality, O-maru-tauhe (the place of a man whose name means "Sheltered with leaves"). It is also spelt O-maru-tauhi, and lies on the seashore not a great distance north of the Waitaki River. Te Awa-Kokomuka is an olden Kaika (village) near it.

To go to the other end of Canterbury, at Tauhiwi I was told that the Cam River is Whaka-hume, and that up it is a place Te-Rua-taniwha (the den of the monster); further up is Koau (one kind of shag), and still further up Te Kai-a-te-atua (the food of the demon). Carrington gives Ruataniwha as the sandhills, Te Koau as west of the woollen mills, and Te Kai-a-te-atua as the cemetery at Harrison's Bridge.

At Taumutu I was told that Wai-pupu is the fishing camp on Lake Ellesmere, wai meaning "water" and pupu being a kind of shellfish. In olden days there were four forts round the south end of the lake, named Te Pa-a-Moki, Te Pa-a-Te-Ikamutu, Te Pa-a-Te-Korua, and the name of the fourth was not remembered during the time I was there. Moepuku is a landing place for nets at the lake, and is mentioned in a song; Wai-whio is the Irwell River; Kuao-whitu is Hart's River, and Waikirikiri is the Selwyn.

The Maori cemetery at Taumutu bore the appropriate name Mihirau (many laments), while a quicksand in the vicinity was called Hekehekerau, a word said to mean "quicksand."

Waipuna is on Banks Peninsula and is mentioned in a widely-known song. On Te Poho-o-te-mahaki, a hill at Little River, favoured folk can hear the fairies playing on their flutes. A place at Akaroa is known as O-pua-tahi (the place of one flower). Rongopatahi was a fishing camp at Waikakahi, and was named after a woman, and Okiri is at Little River. Mt. Herbert is Ahu-patiki, and means "built up level," or "a heap with a flat top," or "a lofty tableland," a descriptive title.

A Maori at Stewart Island said to me that the right name of the river Opawa at Christchurch should be Opawaho. Another aged Otago Maori remarked "At Putarika-mutu, on the Avon, you could get plenty of tuaki (cockles). The name of the Styx River was Pu-harakeke-nui (heap of large flax), and I had a reserve there on

which great flax grew, and it was a special delight to me, but when I visited it next I found the white man had cut down all my beautiful flax. I felt like weeping."

It is commonly known that Temuka is a Pakeha contraction of Te Umukaha. The river of this name flows between the town of Temuka and the Kaika (village) of Arowhenua, and some 20 years ago the oldest inhabitant of the latter place said, "At one time the river was so deep and strong that it was often crossed in Mokihi (rafts), and near the crossing was an umu or whirlpool. These circular eddies were called umu because their shape is not unlike an earth-oven or umu, and their action was said to be like a fire burning. When the water had an inward motion the mokihi or mogi did not attempt to pass, but when the umu opened out the mogi shot past. The river was then much bigger, but the white man's drainage, groves of trees, and gorse has so reduced the volume of water and impeded its current that it is now pools with a shallow flow between, and not at all like the days when it was named The Strong Whirlpool." Another Maori said to me, "The Opihi is snow-water, and dries up, but Te Umukaha comes from springs and is never dry."

The old Maori name of Georgetown, near Temuka, was Pakihikawai (the plain of several rivers), and Taraia (adzed, smoothed) was a name near Temuka, but the locality was not stated. The road through the Arowhenua Kaik bears the name Huirapa after the man whom the Kati-huirapa sub-tribe is named after, and the hall is named Te Hapa-o-Niu-Tireni (the unfulfilled promise of New Zealand). This significant title is a gentle reminder to Maori and Pakeha alike that the Ngaitahu-Ngatimamoe claims against the Government have never been met, but have been shelved, passed over, or neglected. In the old days when the Kaik frequently entertained visitors the communal kitchen was called Whare-taka-kai (house to prepare food), and the manuhiri (visitors) were served separately until they became taka-whenua, or residents. A place within the Kaik where the ancient Maoris used to snare the Koko (tui) is called Wai-koko (Tui Creek) to this day, and another creek is Awa-rua.

Between the Kaik and the sea is the old pa of Te Wai-a-te-ruati (the stream of the hole made to cook the edible part of the cabbage tree). It was built when the fear of invasion by Te Rau-paraha was imminent and the three gateways were named Huirapa, Te Huatake, and Te Kaue after ancestors. So many fugitives from Kaiapoi came down that a big communal house called Kohikohi (gathered) was built to accommodate them, and the residue were sent on to Moeraki and other southern centres.

The Maori name of Hanging Rock is Te Ana-whakairo (the painted rock) and Pleasant Point is Patiti (a tussocky grass).

Speaking to me of South Canterbury, a Maori who lives over 100 miles away said, "The mouth of the Opihi is Kotore (end), but Kotare (kingfisher) is a creek in Temuka. Te Momona (the fertility) is a creek in Temuka Town Park, and Awarua (two channels) is a creek near Temuka, and so is Te Wai-a-patuki (the stream of a man named Patuki), while Kaiwaitau (decaying) was an old kaik (village) near Temuka. Waimataitai, (brackish salty water) is a lagoon in Timaru, and a good way up the coast is a

lagoon and creek known as Waitahao (insufficient rainfall). Whare-raki is a familiar name to me, and I have heard the old people say it was a bush in the Orari Hills away back about the Orari headwaters, but as I have not been in that part I cannot say its exact position. Kati-paroparo is a spot near Cave, and was the quarters of that small tribe. They were a mixed Waitaha-Katimamoe lot, and gave many of the place-names round South Canterbury, but I am not versed with that lore. Coming further north Waikirikiri is a stream near Taumutu, and the warrior chief Te Hau-tapu-nui-o-tu was buried there long ago. Te Ana-a-te-wera is named after Te Wera, as this cave was his den on the hill going over to Motukarara. Tare-rau and Tauwharekaka are two places north of Lake Ellesmere, and Oturi is probably the name of Morton's Station."

Here my notes of this talk unfortunately end, and I cannot say where Morton's Station is. Another full-blood Maori remarked to me, "There is a canal at Ellesmere where the Taitapu breaks into the lake, and at that place there is a noted eeling spot we called Ahuriri."

As a sample of the Maori information so freely given me and also as an indication of the difficulty of bringing it in line with our maps the following from a reliable Maori is taken as it stands in my notes:—"There is a range of mountains called Hakataramea as well as a river of that name. North of Mt. Hakataramea the long range is O-takitu, and was named after a Waitaha chief. It runs up to Burke's Pass. The southern end of it runs into the Waitaki River and ends in a rock called Te Kara after a kind of rock. Te Kaumira range joins Otakitu at the north end. The little range on the eastern side of Otakitu is Te Poho-o-Waikawa, and was named after a Katimamoe chief who betrayed his people."

This was told me many years ago when I knew considerably less about Maori matters than I do now. The first difficulty is that there are two places called Te Kara on the north bank of the Waitaki, viz., the Stonewall and Stony River. Taking the former as correct, the Hakataramea Range runs from the Waitaki northward, and Mt. Hakataramea should be on the east side of the Haka River and not on the west side, as in our maps. Where it merges into the Otakitu Range will be discussed presently, but the Otakitu and The Hunters Hills apparently coalesce about the headwaters of the Pareora River, and as one range continues straight north to where the Mackenzie Pass leads into the Mackenzie Country. The "little range" mentioned is identified elsewhere in this series as being about Mounts Parker and Welsh. There is confusion between the names Waikawa and Taikawa, two individuals whose names are perpetuated in this locality. Taikawa, whose home was at Otago Peninsula, was the chief who earned the opprobrium of the Kati-mamoe tribe, but what constitutes Waikawa's claim to fame is unknown to the writer. He was apparently a local product, but Taikawa was a visitor and as a matter of courtesy his name was given to a creek running into the Hakataramea from the east near its mouth and Gorge Hill (or adjacent) is his poho (or chest). Sir F. Chapman was told the peak behind Station Peak was Te Kara (the quartz), and this seems to be Mt. Orr, the highest peak in the locality.

What the Maoris called the Hakataramea Mountains ran up the east side of the river of the same name, culminating in Mt. Florence, the highest peak in the chain, and this was Mount Hakataramea

itself. In all, or almost all, Maori place-names which covered a good extent of territory or a long line of heights there was a spot to which the name was particularly applicable, and this was called its tino, the very place, the exact spot. Just above this tino (in this case), the Hakataramea Range runs into the Otakitu. This Otakitu Range of the Maori is the Station Peak Range of the early runholders, and it is the watershed between the Hakataramea and Waihao Rivers, and as such formed the eastern boundary of the lengthy Station Peak run, dividing it from the Elephant Hill run, the Waimate run, and the Otaio, Bluecliffs, and Pareora runs. At the head of the south branch of the Waihao River the Hakataramea Mountains join it, and the combined range, still called Otakitu or Takitu, runs on and at the head of the Pareora River joins The Hunters Hills, and as the latter face the coast the combined range usually goes by its name, Te Kaumira, although I have heard a Maori call it Takitu.

It is quite fanciful to say the range starts in a rock in the Waitaki riverbank at the western end of the Stonewall. The hill system does encroach on the river for a mile or two there, but I consider this is from the Mount Parker area, whereas I think that the Takitu chain begins in Mt. Meyer and runs north. A close inspection of the surroundings might give us a clue to the Maori reasoning, for though they are poetical they are also keen observers of Nature.

The "tino," or exact spot, of the area covered by the name Kaiwarua is unknown to me, as also is its exact meaning. It was gathered by the early runholders from the Maoris for a hilly stretch between the two branches of the Waihao River, and I think Mt. McLeod would about represent its chief point.

In looking up some old note books I see mentioned by Maoris speaking to me a number of North Canterbury and Banks Peninsula names which can be enumerated here:—Poho-areare (prominent chest), a pa at Opawa; Mairaki, a point at Akaroa; Opukutahi (one stomach), reserve at Akaroa; Whakaraupo, the head of Lyttelton Harbour; Owhaka, Lyttelton Harbour; Hitawerewere, at Little River; Poho-o-tamatea, peak at Rapaki; Kaituna Hill; Otutohea (standing in a determined manner), near Koukourarata (tame morepork owl), or Port Levy; Pekapeka (branch of a tree), part of bush at Woodend; Omawiti (untied), in Governor's Bay; Ripapa Island; Onawe Peninsula; Otokotoko (the place of propping up with poles), at Akaroa; Manuka-tahi (one manuka shrub, or a conspicuous one), is near the hill Otehore (the bald place); Te Pa-o-te-rangi-whakaputa was a fort near Waipuna Hill; Papa-tai-puhi is a cave at Kaikoura; Puke-atua is the Devil's Knob at Te Marokura; Oteoka (the dagger) is a hill at Wairewa; Hiku-ika (tail of a fish) is Mt. Sinclair; Whaka-moa (moa harbour) is Island Bay; and Hunoa is the site of a fight on Banks Peninsula, but its locality was not stated.

In conversation, some of the older Maoris made remarks such as follow:—"Otehore is now called Paradise, and Parakakariki (parrakeet dirt) is now called Sleepy Cove and is next to Fisherman or Long Bay. Whaka-a-moa was an old-time Katimamoe fortress, and you can see the earthworks yet." "Our name for Corsair Bay is Tapoa, which means the wind swirling round, and near it is Motukauiti, which means it is warm inside the bush but cold outside." "Tapui means to betroth when small. Puna often means a big

umu oven. Timaru gets its name from the people using cabbage tree leaves to make pokeka cloaks as a shelter from the rain." "Tuhiraki means pointing to the sky, and Kaitorete is to eat shellfish. Taumutu means the end of the landing. Here Pa-o-te-ikamutu was once the Gibraltar on the track, and a later fort was Pa-a-moki. On its site the hall is called Moki after Moki the Second, that is Moki of Ruahikihiki and not Moki-tawhiri-ruru. Te Pa-o-te-korua was a watchtower for the old pa which was the principal pa for centuries. Its site is now washed away."

A number of the early pastoral runs in Canterbury had Maori names, presumably procured from district Maoris. In perusing "The Early Canterbury Runs," written by L. G. D. Acland, I noticed the following:—"Waireka run, below Homebush; Wai-iti run, on north bank of Waimakariri; Pukeriki run, near Cust; Tumukai or Carleton run; Pukaukau was the name of Ashley Gorge in 1855; the Maori name for Double Corner seems to have been Mimimoto or Mimi-o-moko in 1854; on Malvern Hills run was a thousand-acre swamp called Wairiri [?Wairere]; Wakanui run near Ashburton; Maranui block on Westerfield run next Lagmhor; the Pakahi run at Orari; and Waitui homestead on the Geraldine Downs; Raukapuka run at Geraldine; Kakahu run near Opihi; Opuha Gorge run; Aro-whenua run; Otipua and Opawa runs; and the Kaiwarua run near Pentland Hills.

In J. C. Andersen's Jubilee History of South Canterbury I noticed four Maori place-names not dealt with in the present work, and these were E. G. Stericker's Kawatawata farm in South Canterbury; A. R. Macdonald's Matatiki homestead on the Ivanhoe run; the Waiaputu branch of the Opihi River; and Puhuka Point, which juts into the Waitarakao or Washdyke Lagoon. The Southern Maoris call a pair of woodhens, male and female, "puhuka."

I was given the name Raki-ta-ini as west of Temuka, and on pressing the matter this was altered to Raki-ta-iri. In Torlesse's map of 1849 the Rangitaini with four other rivers flows into the Opihi. In an 1856 map the mouth of the Opihi is shown as "Hare River or Orangitairi." As an interesting sidelight we can note that the 1849 map has Makikihi River, but the 1856 map renders this name as Makikini. My own experience leads me to think that perhaps both Rakitaini and Rakitairi were in district nomenclature, and that the former fell into disuse, while the latter survived.

In my book on "Moriōris" at page 10 I say, "Strange to say, Banks Peninsula is not included in the list of places which preserve memories of the great voyager Maui," but Mr Taylor writes to say that Pompey's Pillar, a coastal rock north of Akaroa Harbour, had the old name of Omaui, and he had it restored on the centennial map drawn in 1940.

Recently I was told that a place or creek in Christchurch was called after the Ngaitahu ancestor, Tuahu-riri, but the locality was not stated, and this state of vagueness leads me on to a discussion of Christchurch names generally.

No one appears to have made a systematic attempt to record the olden Maori place-names of the site of Christchurch. You never miss the water until the well runs dry, and it was only when this happened, i.e., when the old Maoris died, that it was realised there

was a dearth and efforts were made to secure some of the names. This is the way I allocate the names that have come under my notice: Away out beyond Ilam Road at Avonhead there are springs known to the Maori as Haereroa (long journey), and from them flowed almost due east a stream known as Rakipaoa (smoky sky) past Putarikamutu or Dean's Bush, being joined by the Wai-utu-utu (dip up water), and later by the Wairarapa (flashing water). This tributary receives the Wai-iti (little stream) and Waimaeroero (stream of the barbarians) usually abbreviated to Waimaero (listless water). After the junction of the Rakipaoa and the Wairarapa the combined stream is known as Otakaro (place of play), and meanders on to the sea. Roughly north of Dean's Bush is a spot known as Ohikaiti (named after a man), and this I take to be the springs from which the Waimaero commences, and north of this is Hikahuruhuru (hair falling), which I consider to be the old swamp on the Wairarapa in Upper Fendalton. Away out westward from these last two spots you get Pukehinau, now called Coringa, and Hereora (to tie up alive), which is our Harewood. Motoiti (a small blow with the fist) is a spot somewhere near Bryndwyr, and Papanui (large flat) lies north of it. In this district there must have been a shallow gully or long hollow, one end of it being Te Warokuri (lair of the wild dog), and the other Waromuri (end of the pit). Roughly east (or south-east) of the Waimaero Stream was Pohoraka-nui, which I think was a lagoon somewhere about Hagley Park. Its meaning assumes heroic proportions when translated as "chest of the vast sky" or "great breast of the heavens," probably after some deified ancestor. If Hereroa (tied a long time) is a separate name it could denote Free's or Bowron's Creeks, and so could Tuahuriri. The site of the city was known as Otautahi after a man of the very ancient times whose name means "One Loop." Wainoni (crooked or bending stream), I understand, was named by a pakeha, but without it there are 20 names of Maori vintage. Not everyone will agree with my allocation of those names, but fairly good authority can be quoted for most of them.

A Maori said to me, "The Waimaeroero, the Wai-utu-utu, and the Wairarapa join at Carlton [Riccarton] and the combined stream runs into the Avon. Wai-ma-ero-ero means 'Spirit Stream,' because it is named after a spirit people." The Macroero are usually termed "wild men of the woods," and are associated with remote hills and dense forest as a rule, and this is the only indication I have of them having been on the site of Christchurch.

Sitting one day yarning with a Maori at Foveaux Strait, he said to me, "It is a strange thing, Mr Beattie, that the Maori names of the white man's three biggest towns in the South Island should all be about the same length and should all begin with the letters OT; Invercargill is Otarcwa, Dunedin is Otepoti, and Christchurch is Otautahi."

Long ago I was told that the beginning of this name Otautahi went back centuries to a chief named Tautahi, who was the first to construct eel-weirs and fish-dams on what is now the site of Christchurch. As some of the oldest Waitaha weirs were made over a thousand years ago, I placed Tautahi away back about that time, but I have since received information which places him at a very much earlier period.

The genesis of the name goes back to one of the far-distant Hawaikis, where two chiefs determined to follow the example of the great Kiwa and sail out into the unknown and establish a new home for themselves. They called their seafaring vessel Te Waka-orurea, and, filling it with the strongest and bravest of their tribes-people, set sail. After much voyaging and many vicissitudes they came to this South Island and determined to settle here. My informant considered it was the first canoe to come to New Zealand. This canoe apparently made its landfall on the south side of Banks Peninsula and somewhere about the outlet of Lake Forsyth, a place which they called Te Awamutu (the river's abrupt end), one chief, Te Potiki-tautahi (the only child), and his party landed here, while the other chief, Huruhuru-manu (bird's feathers—his identity is not to be confused with that of the later canoe of the same name) went round to the Fiords and settled in Westland. The descendants of both chiefs and their followers are supposed to be among those met by Maui, and as Maui flourished about 400-500 A.D., it can be seen how early they were.

Te Potiki-tautahi found that the swampy environs of the site of the city were a never-failing source of food, such as ducks, swamp-hens, and eels and small fish, and to mark his appreciation it was called his special territory, the full name running Te Whenua-o-te-potiki-tautahi. This was later shortened to O-te-potiki-tautahi, and in the course of centuries was further contracted to O-tautahi, and to retain a memory of his companion the district west of it (Sockburn-Islington) was named O-huruhuru-manu.

ACKNOWLEDGMENT.

My notebooks reveal that the following ladies and gentlemen contributed information, gratefully received, about place-names. Where known, the years of their life times are given to allow an estimation of the value of their knowledge and of its claims to accuracy and authenticity:—

(Mrs) Tini Kerei Taiaroa, Awhitu, Taumutu; born 1840 and died September, 1934.

Henare Te Maire, Waihao; born 1844, died 1928.

Mrs Hinehou Matene, Tuahiwi; born 1845 and died at a ripe old age.

Mrs Tiriata Kahu, Arowhenua; born 1845 and died at a ripe old age.

Tiaki Pukurakau, Glenavy; born 1848, died about 1929.

Epiha Maaka, Tuahiwi; born 1849, died 1921.

Tare Reweti Te Maiharoa, Glenavy; born 1849, died 1919.

Tiemi Haereroa Kupa, Colac; born 1849, died about 1935.

Teone Taare Tikao, Rapaki; born 1850, died 1927.

Teone Watene, Rapaki; born 1853, died at a goodly age.

Taare Puruti, Tuahiwi; born 1854, died at a goodly age.

Reihana Tau, Rapaki; born 1854, died at a goodly age.

Henare Tumeho Matene; born 1862, died at Tuahiwi in 1944.

Hape Pohata; born in Rapaki in 1862, brought up at Tuahiwi.

Riki M. Taiaroa; born early 'sixties, lives at Taumutu.

Mrs Mata Pihawai Williams; born 1863, lives at Tuahiwi.

Mrs Herewini (nee Hera Kaipuke Te Maire); born 1866, died 1942.

Mrs Kiti Kauti; born 1868, lives at Rapaki.

H. Wixon; born at Hutika, Waimate, in 1868, and lives at Morven.

Hamuera Te Aomutu Rupene, Tuahiwi; died of late years at a good age.

Miss Mihiata Te Ururaki, Rapaki; born 1868, died 1943.

Wiremu Rehu Te Paa; born 1869, lives at Tuahiwi.

Mrs Meri Matenga, Waitaki; born 1869, died in November, 1938.

Hoani Haupere, died at Little River at a fair age.

Mrs Hakopa (nee Tini Te Kapo Te Maire); born 1870, died 1942.

Mitai Tuture; born about 1871, lives at Arowhenua.

Pita Te Kahupuku Hohapata; born 1872, died some years ago.

Karaitiana Te Korou; now lives in Kaiapoi.

Paora Tau; born 1874, now lives in Lyttelton.

Mrs Wetere (nee Nani Te Ururaki); born 1874, lives at Glenavy.

Pita Paipeta; now lives at Arowhenua.
Mrs Miria Kemara, born 1878, lives at Arowhenua.
Mrs Wikitoria Paipeta, Arowhenua; born 1879, died 1940.
Mrs Waka (nee Te Moreti Tarawhata), Arowhenua; died 1942.
Mrs Ani Kiniwai Kiwhi; lives at Akaroa.
Mrs Manihera; now lives at Rapaki.
Mrs Manawatu, died in 1943 at Rapaki.
Mrs Hiria Kokoro Barrett, died in 1943 at Waipopo, aged 75.
Mrs Teripa te Hauraraka Pitama, Tuahiwi; died in 1943, aged 62.
Teone Te Ururaki, Glenavy; born about 1879, died 1942.
Mrs Karihana; born at Moeraki about 1880, later at Washdyke.
Mr and Mrs A. Te Maiharoa, living at Glenavy.
Whakamarurangi Tauwhare, living at Rapaki.
Mrs Uru, resident of Tuahiwi.
Mrs Tainui, resident of Tuahiwi.
Mrs Pitama (nee Puru Matene), resident of Tuahiwi.
W. D. Barrett, resident of Tuahiwi.
Mrs Reihana, resident of Arowhenua.
Mr and Mrs W. Mihaka, residents of Arowhenua.
Mrs Hana Kaikoro Peneamene, resident of Morven.
H. Herewini, resident of Waimate.
Mrs Kingi Rehu, resident of Timaru.
Mr and Mrs H. Te Whao, residents of Waimate.

Also two Pakehas, W. A. Taylor and K. Kippenberger.

I tender my apologies, as well as thanks, to anyone accidentally omitted.

[THE END.]